

Galateo,  
An: Dō;

Espanol  
1640



Tha Crosse  
favit

Reader stopp heere, First fix thine eye,  
On this quainte Spaniards gallantrye:  
Then reade his booke, where thou shalt finde  
Hee's farr less braue in Cloathes, then minde.



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*Galateo Espagnol,*  
OR,  
THE SPANISH  
GALLANT.

INSTRVCTING THEE  
in that which thou must  
doe, and take heed of in thy usu-  
all cariage, to be well esteemed,  
and loved of the People.

---

Written in *Spanish* by *Lucas*  
*Gracian de Antisco* servant  
to his Majesty.

---

And done into English by  
*W. S.* of the Inner  
Temple *Esquire.*

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Full of variety, and delight, and very  
necessary to be perused, not only of  
the generous youth of this Kingdom, but  
also of all such as are exercised  
in their gentile Education.

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LONDON,  
Printed by *E. G.* for *William Lee,*  
at the *Turkes* head in *Fleete-streete,*  
neere to the Miter *Taverne* 1640.








To the high, Noble, and  
most illustrious:

C H A R L E S,

Prince of *Wales*, &c.

 Ir, let the strength  
of my desires to serve  
you, obtaine your par-  
don, for this my triviall dedi-  
cation. Yet if the title of this  
booke bee true, (which is not  
mine, but the first authors) it  
may prove worthy your inspe-  
ction; if not, your perusal. For,  
the few rules therein contey-  
ned, (if he may be credited)  
being well observed, will gaine

## The Epistle

you the love of all men ; and  
( consequently ) command  
their obedience. Two things ,  
which Princes, above others,  
have greatest neede of , and  
wherein they become most hap-  
py , being made thereby, more  
absolute , then either by rigor  
of Lawes, or force of Armes.  
It is ( I confesse ) most true,  
that the great deedes, and he-  
roick actions of Princes, are  
of highest esteeme : yet are they  
not ( therefore ) to be altogether  
regardlesse, even of their  
ordinary behaviour, and usuall  
cariage. For as by them, they  
become most powerfull , and  
renowned : so by these , ( if  
pleasing, and gracefull ) they  
grow

## Dedicatory.

grow more endeered, in the  
peopls affections. This treatise  
was first penned by a Courtier.  
Therefore if it bee not well  
translated, no marvaile, for  
how should a plodding Lawyer,  
make a neate construction, of a  
quaint and polite Gallants  
meaning? rude as it is, I hope  
your highnesse will be pleased  
to accept of it, not casting  
your eye so much upon the  
course visage, of the present;  
as upon the faire intentions  
of the presenter. I confesse  
there be no dainties in it, fit  
for your curious palate, yet  
( I beseech you ) bee pleased  
to tast of it, that others, for  
whom such course fare is farre



*y* Dedicatory.

more proper, may thereby  
bee brought, to relish it  
the better. All I will say  
in its commendation, is this:  
it is but briefe, and is full  
of variety.

Inner Temple the 28  
of March, 1640.

Sir,  
I am

Your Highnesses in all  
duty and observance  
to be commanded,

*William Style.*

*The Approbation.*

**I** Brother *Augustine Arbole* presentedo, Reader of Divinity in the Monastery of our Father S. *Augustine*, of *Barcelona*, by the commandement of the Illustrious, and right reverend Lord, *Micer Onofre Pablo celleres*, Doctor of Law, and Cannon in the Church of this City, officiall, and Vicar generall, for the right illustrious, and reverend Lord, *Don Iuan dymas Loris*, Bishop of *Barcelona*, have seen, and examined, the *Galateo Español*, & I find nothing in it, which contradicts, the faith, but is very profitable, and helpful to the good instruction, and education of youth.

Dated in this monastery of S. *Augustins*, the 16 of May, 1594.

Brother *Augustine Arbole*,

*Vt. Celeres. vic. Gen.*



## *The Approbation.*

**I** Peter Torrens, Doctr of Divinity, by the commission of the Illustrious, and right reverend Lord, *Gabriel Marquet*, officiall, and vicar generall of *Tarraconensis*, have read this booke, intituled the *Galateo Espanoll*, and I have found nothing in it, repugnant to the Catholique faith, and unto good manners. Inwitness whereof, I here subscribe my selfe,

*P. Torrens.*

*Vt. Marquet. Vic. Generalis.*





To  
The right illustrious Lord,  
*Micer Francisco Bonnet, Vice-*  
*roy of Catalunna, and*  
Counsellour of  
*Barcelona.*



Ight reverend Sir,  
being of opinion, that  
the subject of this  
booke, intituled the  
Galateo Español,

is of great importance, and of much  
furtherance, to know how, and in  
what manner, men ought (ordi-  
narily) to carry themselves, so that  
they be not only not ill thought of,  
and hated of others, But very ac-  
ceptable, and pleasing to all: and  
considering on the other side, that  
for want of Copies thereof, the  
common wealth looseth this so great  
a good. I determined to print it

## The Epistle.

at my owne charge. Because that it is not now in my power, or ability, to doe things of greater importance, I have (at least) done what I could in this little: and as much as my skill would reach unto. Afterward taking it into my consideration unto whom I were best to dedicate it, as the custome is to doe, in the like impressions of bookes; my phansy then gaveme, that I could not better dedicate it, to any body then your honour, who with greater zeale and thought, desireth, & procureth, the good of this same common wealth then any other, (as all doe well see, & confesse) as well in the charge of a Counsellour, as in that of a deputy, which your honour houlds, at the present, and doth order, and governe there in with so great diligence. Therefore I trust, that your honour will bee pleased, to receive it under your protection: and although the service bee not such, as is fit for the person of your

Ho-

## The Epistle.

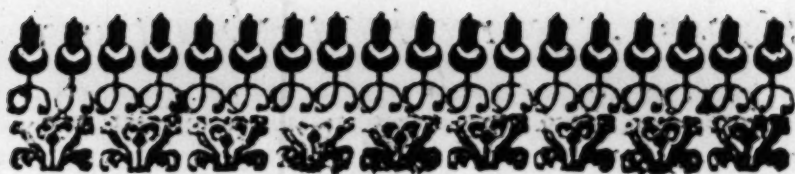
Honour, yet receive the heart and good will, with which it is offered, together with the desire I have, to serve your Honour, and the common wealth, (dayly) more and more, in matters of greater consequence: for by this favour, and reward, I recover more heart, and vigour, to undertake, and finish a greater worke. God keepe your Lordship.

Right illustrious Sir,

Bernat Cusana kisses your  
Honours hands.

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To  
The right illustrious  
Lord, *Goncales Argeto de*  
*Molina*, *Provinciall*, and grand  
*Iusticiar*, for his Majesty, for the  
holy brotherhood, of *Andalusia* :  
Lord of the Townes, of *Veros*,  
and *Dagancuelo* : and of the  
Castle of *Gildolid*. Al-  
derman of *Civill*,  
&c.

**T**He great and par-  
ticular friendship,  
which *Antonio Gra-*  
*tian*, my brother,  
that is in Heaven,  
Counsellour of his Majesty, and  
Secretary to his royall person,  
did finde with your Honour,  
obliges mee, to acknowledge  
it,

### *The Epistle.*

it , and to accompt of it, as all the good wits of this age doe : behoulding in your Honour, those testimonies , which you have afforded us in Armes, Government , and writings, of his much vertue, great courage and cleare understanding. For having at thirteene yeares old, begun to serve his Majesty in the Warrs, and not forgetting the exercise of learning, as we may perceive by the pledges, which *Spaine* enjoyes , and expects from your Honours wisdom, in the governing of the holy brother-hood, of *Andaluzia* : which your Honour takes charge of : he hath shewed his worth , so that in one yeere wherein he served, by condemning a great number to death and the Gallies, he hath secured this Province , which was so wasted with robbers; And I am confident the Divine , and humane

*The Epistle.*

mane Majesty, will grant your Honour, the reward which such workes deserve, which my *G alateo* did rightly consider, in beseeching of your Honour, to accept of it, with the same affection, it is offered. Our Lord preserve the right renowned person, of your Honour, many dayes, with as much increase of wealth as is possible. From *Madrid* the 10. of *Ianuary*, 1582.

Much renowned Sir,

your servant *Lucas Gratian*  
*Dantisco*, Kisses your  
Honourable hands.

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# To the Reader.

**H**aving seene ( by experience ) in the passage of my life , all the rules of this book, I was of opinion, that I should doe more good , if I did translate, out of the Italian Galateo, these things, which ought to be considered of , in the time of our youth , and to adde other stories, and things , tending to this purpose, which I have seene, and heard: which might be instead of dainties , and sweete language, to make us passable , without an ill savour : the gilded Pills of a loving reprehension , which are  
con-

## The Epistle.

conteyned in this booke, though they bee cloathed in Tales, and jester, doe not cease to profit any that stands in neede of these admonitions: if his mouth bee not so bitter, and his tast so distempered, that nothing can please him; but for others, that are not such, as are deciphered, in this Table, they may tast much of their owne neatnesse, and good judgement, and if any tittle of this, concerne them, they may bee admonished thereby, and amend their fault, without any trouble of any, with the bare reading, and observation of this treatise. I know well, that some will say, that I have ill acquitted my selfe, by these instructions, though I make my selfe master of them: but I answer with the same Galateo, where he sayth, that the rather, as one that takes warning from faltring in them, doe I now set them forth, that others may not fall so unadvisedly as I have done, and

## The Epistle.

So I am excused ; Alleadging for my principall discharge to admonish thereby, to a matter so proper for me, and at such a time as it cannot be taken for a reproofe, but an admonition. For that when I come of discretion, I consider I shall receive content, in that I have bin admonished ; for although I have procured others to to live respected of all, yet might I have bin more wary of my selfe. This I offer to the curious Reader, but my intention is to serve him, subjecting my selfe, to receive with love, what reproofe he can give me.

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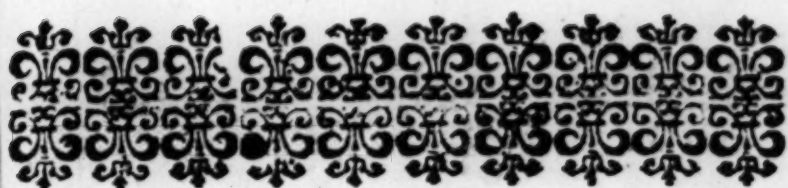
A Sonet of *Galves de Montalvo*,  
on the Booke.

**I** Ngenious nature voyd of art  
Is like a flint where fire's conceal'd.  
Art is the steele that makes to dart,  
The sparks unto our eyes reveal'd:

If any of these remaine alone:  
They both prove beggarly and bare;  
But joynd more rich then gems or stone,  
Each houlds his proper friendly share;

None is by nature learn'd or quaint.  
And therefore voyd of good advise,  
Like Birds for want of ayre we faint:  
Lye still and cannot make our rise.

The rudest Clowne is comly made,  
By looking in this CrySTALL Glasse;  
Which Galate and Gratian had,  
But now afford it thee to grace.

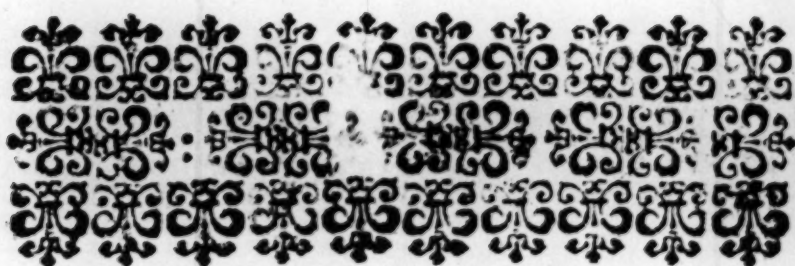


A Sonet of Doctor Francisco  
de Camposana.

(come  
What Fish to th' bared hooke will  
And there loose liberty, and life?  
But bayted, all throng to their doome:  
Easing the angler of his strife.

If profit be with sweetnesse mixt,  
It must be well receiv'd of all:  
The pleasure that unto its fixt,  
More then the gaine doth mē inthral.

Good counsell, as Nizander saith,  
Dosh seise on us, like the bare hooke:  
But Lucas so it bayted hath,  
He catcheth all men by the Booke.



A Sonet of Lope de Vega to  
the Author.

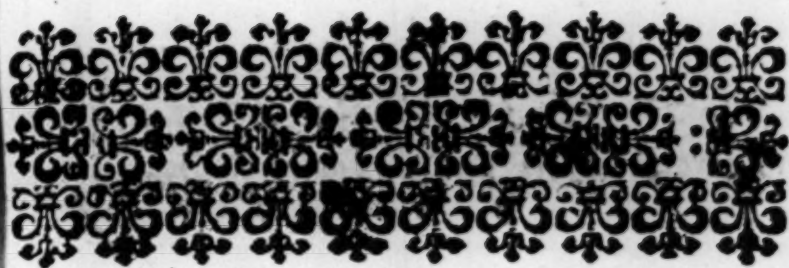
**A** Blessed news, and happy day (array:  
Descends from heaven, in rich  
Reward I aske, my boone I crave,  
From you that hope this news to have.

You that search and hope to finde,  
Perfect court-ship, neate addresse :  
Know, heere comes wisht to thy mind,  
Of winning carriage, chiefe princeesse:

A glasse to live by, Image rare,  
For common profit, and advise  
Is offered heere unto thy care :  
Accept it freely, be not nice.

The Courtier that this gēme doth bring  
If thou desire his name to have,  
Is quaint, neat, fresh and glittering,  
Gratian, and Galateo brave.





## A Sonet to the Author.

**T**He faire & comly cariage, (Kings:  
Being daughter of the court of  
Is found in Galateo sage,  
Whose great renowne, & valour rings.

I suck from hence, the courtly milke,  
Of faire, sweet, gentle, lordly port:  
Hither may th' quaintest cloath'd in silk,  
For counsell come, and haue in short.

Heere he presents in patterns rare,  
Instructions for thee to receive,  
That without paine, thou mayst take care,  
Thy selfe from errors to relieve.



A Sonet of Lycenciado Gaspar  
de Morales.

**A** Happy lot, a blessed day,  
An age that's full of sweet content  
Is here discovered, and this ray,  
Shewes thee a wit most excellent.

The pomenfull heaven, with open hand,  
Powres valour, wisdom, courtship down,  
Gives grave discretion, brave command  
To him that nature fram'd a Clowne.

The Foole from hence becometh wise,  
The rustick swain can passe in Court,  
The learners to perfection rise,  
If in this Glasse theyle but disport.



I  
THE AUTHOR  
directeth this work,  
to one of his Brothers : ad-  
vising him what hee ought to  
doe, and what he ought to shun, in  
his ordinary carriage, to be  
well esteemed, and beloved  
of the People.

**S**eing it is certaine, that  
thou art to begin that  
Journey which ( for  
the most part of my  
youth ) I wasted , in  
this mortall life : for  
the love I beare thee , I determi-  
ned with my selfe , to shew thee  
the steps, in which I walked, and  
am experienced in : that when thou  
passest in them, thou mayest know  
how to leave that, which is ill, and  
B to



to choose the good in the right way of thy salvation. And because thy tender age is not sufficient, nor apt to receive these rules and counsells, (reserving them for their time) I may perchance begin to treat of those, which some may thinke to be of little moment ; And this is that, which I am of opinion must bee performed : so that in conversing and dealing with the People thou mayest get a good habit and observe an affable, and acceptable demeanour, and cariage : which is no lesse then virtue it selfe, or very like her : as it is to be liberall, constant, or magnanimous, so is it to know the manner, and way how to governe thy selfe, in thy words and behaviour. And this pleasing behaviour, is of force to stirre up and gaine in thy prayse, and esteeme, the affection and good will of those with whom thou must converse, and live with all. And on the contrary : thou must avoyde a rude, and careless cariage : which may procure thee hatred ill will and dispraise. And grant there be no punishment by Law, for them that are harsh, and clownish, in their conversation, (because  
cause

cause the fault is not accompted  
haynous ) yet it is enough , they are  
punished by making themselves ill e-  
steemed, of all People : so that , ( in  
truth ) as men are affraid of fierce,  
wild Beasts, But make no accompt  
of some little Creatures, as *Wasps* and  
*Flyes*, which they feare not , yet for  
the continuall trouble and vexation,  
which they receive by them , they  
oftner complaine of them , then of  
the other great ones. And so it hap-  
pens, that most men complaine as ill,  
of these troublesome men , by reason  
of their carelesse cariage , as upon  
those that are full of mischief, and  
naughtinesse. And therefore none can  
doubt : but that he that frames him-  
selfe to live , be it not in hermitages :  
or other solitary places ; But in Cities  
and Courts amongst much People,  
to him I say it is a very profitable  
thing , to know how to bee pleasing,  
and acceptable in his manners : and  
that he so temper his behaviour, and  
dealings , that they content not so  
much his owne will , and liking as  
they be acceptable, and pleasing, to  
them with whom we converse with-  
all. I know well , that in thy first

age, thou must passe through the beaten path of infancy, passing it over in simplicity, and childish exercises, yet *Seneca*, that was so wise (as he was frō his youth) passed not them so over, but they report of him, that two *Romane* Embassadors, who held him wise went to *Cordova* of whence they say he was, to see him, and as they saw him playing at Chesse with other youthes of the same age, they wōdred much how (being so wise) he could do so and not believing it was he, they went unto him, and asked him; what dost thou young man? *Seneca* lifted up his head and answered them acutely, I am heere bestowing upon *Time*, that which is its own. They stood astonished, looking each upon the other and durst question him no further. Let every age therefore observe his owne puntillioes; According to this rule should I doe ill, to draw thee from thy course: indeed I am of a contrary opinion from it: for it becomes not well a young man to be like an old man, and no lesse for an old man, to behave himselfe like a young man: but that in every age a man yield, and observe what



what is due to it. But let this relish well to thee, that from the time that thou beginnest to make use of thy reason, and to enter into the state of youth, thou observe, and reade these things, that so thou be not lothsome, but mayst understand, to give content; And this must be done moderately, for he that takes pleasure to doe things one upon the neck of another, to please him that observes his doings, may bee accompted a Jugler, or perchance a flatterer, rather then a modest Gentleman: as he that takes no care, either to please, or displease him that heares him, may bee rightly called a Clowne. First thou must marke what belongs to thy office thou art in, before thou come to quaintnesse.

Presuppose therefore that first before all other things men must take heede of the office, charge, and place wherein they are, & whence they have their lively-hood, and to know well how to mannage an estate, for in this a man is much esteemed. For without this, there is none that will accompt of these rules and instructions. Now to be well esteemed and loved of men

I will begin in giving thee this advise from what befell a discrete Citizen, who treating of a marriage for one of his Daughters, who was accounted rich and faire, first of all they informed him that the man proposed to him was a gentleman of good parts, spritfull, gracious, discrete, and very well esteemed of, and finally such a one as I intend to decipher in this treatise, who (after he had attentively listened unto all his good qualities) sayd unto them, my Lords all this is very good : and it will be as necessary for him to Dine and Sup after this also, but you tell me not in what office hee lives and gaines his living : what profit can be made of his person, or what neede can we have of it only ? and so they were at a stand, with all the virtues and good parts they had reckoned up. And so now at length under this supposition, in that which concerneth policy, I say that our manner of conversation, is more pleasing in taking heede how others relish us, then in our owne proper conceipt & esteeme of our selves.

*1. What things we must shun.*

And if we desire to finde out what those things be, which doe generally please most men ; and what those which offend them, we may easily find in this treatise, what things we must avoyd in our conversation, and what things we are to make choyce of, we say now, that every act, which is troublesome, or offensive to any of the senses, namely that doth distast us and offer it selfe in any ill manner to the phiansy & things that are beastly, and loathsome, ought not only not be done of us in the presence of the People, but also not to be named, nor called to minde, by any motion or outward exercise.

*2. All properties which are accustomed to be done for want of taking heede.*

From whence we may take notice, that it is an ill quality of those, that whilst they are talking with you, doe so gaze and fix their eyes on your face, as if they were to view some



strange thing, and I have seene some who whilst they are talking with one, they cling so close unto him, that they breath in his face; and it is certain all doe loath to be breathed upon, by others, though they find noe ill favour come from them: what will it be then, if such a man that doth so have a stinking breath, or sputters as he speakes, as some doe? and so doth sputter upon all that stand about him? I say, this is a sufficient cause, to make a man abhorred. And I have seene some so puffe and blow so vehemently in relating a discourse, that they alwayes driveled before they could speak any thing.

3. In like manner it is ill for any to hide his hands under his Coate or Cloake, in the presence of any, that thou art not well acquainted withall; but thou must be carefull, to let them be uncovered, especially amongst persons of quality.

4. As unseemely a thing is it, that walking with others, in the streete, (as it is a usuall thing to doe) and seeing any deade Dog, or any loathsome thing, that thou shouldest turne to thy companion, and shew it him,  
af-

asking him, whether hee saw ( as he passed by ) that Dog , but that he take heede he be not the first occasion that those that walke with him doe either see, or receive a loathing from it.

5. This is also an ill custome, when ( by reason of thy full feeding, or couldnesse of stomack, thou hast a provocation to rasp wind ) for thee to doe it so carelessly, and with such a noise, that all must take notice of it : but it ought to be done so privately that it may not be perceived, and some are so civill, that when they yawne or raspewindle, they smooth their hand over their faces, as if they were smoothing their beardes , and at the same time , doe cover their mouthes, so that you cannot perceive them. He did cleane contrary to this, who rasped wind with a great noise, and said it was all for his health, because it was the evacuation of the Ayre, and the coldnes of his body, & thus commending himselfe in this manner as being for his health, one of the company answered him, Sir your worship may live in health, and yet may continue to bee a Swine.

10      *The Spanish Gallant.*

6. It also is plaine, that it is very ill, to be carelesse concerning thy nostrils, for there be some that breath very loud through them, and at times wipe them with their hands and then rub one hand against the other, at other times they thrust their fingers into their nostrils, and make Pellets of that they picke out, even before every body, that is present: as in like manner, some are wont to make cakes of the waxe, which they picke out of their eyes, and into this carelesnesse and flovenlinesse we have observed many to fall. And much lesse ought any to use to take any thing in his hand, that smels ill, or may give a loathing, and to put it to anothers Nose, that hee may smell how it stinkes: saying to him, as you love your life, doe but try how ill this smelleth; but thou oughtest rather to endeavour he may not see it.

7. Now even as all these, and many other things of this sort, doe offend the sence of smelling and of tasting, together with the sence of seeing, so the gnashing of the teeth, and the grinding of hard stones, one against another, and scouring of Iron, doe offend



offend the eares, and set the teeth on edge, and a man ought as much as may be to take heede of them.

8. A man of quality must also take heede he sing not (especially alone) if he have not a good and a tunable voyce, of which thing few take any heede, but it seemes, that (naturally) those that have the worst voyces, are least carefull of this, and are wont to commend such men that sing much though very ill, these are like those that make such a noyse in coughing and sneezing, that they offend all that are present.

9. Others there be that spit aloft in the Ayre, who by undiscreetly behaving themselves in such actions, doe sprinkell the faces of those that stand about them, and we may finde in like sort some of them, who in yawning make a great noyse like the noyse of a beast, for that with their mouthes wide open, they utter this voyce, or to speake more properly make a noyse like a dumbe man in the midst of their speech or discourse, if they be talking of any thing, so that they cannot be understood, but are an offence to all that heare them.

But

But a well behaved man must avoyd much yawning, as much as he can, ( and by consequence of the things before mentioned ) because he that so yawnes seemes to bee discontented, and to wish himselfe else where out of that company, and that the discourse and manner of it doth not like him; And though it be true that you thinke it is not in any ones power to leave yawning; yet notwithstanding all this, if the thought be busy upon any thing, be it in matter of delight, or otherwise, we never yawne because we never mind it, but if it be idle then it thinks on it, and thus it comes to passe, ( as we have seene it often fall out ) that when any one yawnes in the presence of those that be idle, all of them will presently yawne, and there is as it were a certaine agreement in gaping, which appears like a pastime amongst fooles which might have bin avoided, if one of them had not called it to minde: and to conclude, for one to yawne is as much as to say, he is transported, or without memory: it is requisite then for any one to shun this custome that is so unpleasing to the  
fight

sight and to the hearing of others : for in using it, it is a token, that we are of a sleepy and sluggish disposition, which may make us to bee ill beloved of those with whom we converse.

10. In like manner there is another ill custome to be taken notice of, in some that doe blow their Noses, very hard, and doe in the presence of all, make a pause, to looke into their hankerchiefs, upon that they have blowed out, as if that which were there were Pearles, or Dyanmonds that come out of their braynes.

11. It is also an ill custome, for any to put his Nose in the Platter, or bowle of Wine, or over the Meate which another is to eat, in taking occasion to smell unto it, or to looke upon it, to give his opinion, and I approve not that he tast more of it, then he is himselfe only to drinke, or eat : for something may fall from his Nose, which may cause a loathing to another, although nothing ( in truth ) doe fall. And to phansy a thing though it be not so, is a great matter : much lesse oughtest thou to give another drinke in the same Cup, wherein



14      *The Spanish Gallant.*

wherein thou hast drunke thy selfe,  
except he be thy very familiar or thy  
servant, nor to give any a Peare or  
an Apple, of which thou hast bitten,  
For in not taking good heed of these  
things (though they seeme to be very  
triuiall) they become reproachfull,  
even like little stroakes or wounds,  
which if they be often given or re-  
peated, may at last cause death unto  
thee.

12. I can now tell you of a thing to  
this purpose which happened in  
*Verona* a City in *Italy*, where was a  
very wise Bishop, as well for his lear-  
ning, as policy, who was called *Don*  
*Juan Matheo Gilbert*, who amongst  
other his laudable customes, was very  
curteous, and bountifull, doing ho-  
nour to Gentlemen travellers, by en-  
tertayning of them, with such pro-  
vision as was fitting for his quality,  
and so it fortun'd that a noble  
Knight, called *Count Richardo* pas-  
sing by that way, aboard a few dayes  
with the Bishop, and his family, who  
were all of them, curious, neate and  
of excellent behaviour, and because  
they found the count, both in his  
behaviour, and his discourse to be a  
discreete

discreete Gentleman and a most noble Courtyer, they did much value and esteeme him, only they found a small defect in his behaviour, ( which the Bishop and his servants had presently espied.) And so he consulted carefully with them, how they might tell and give him notice of it in such a way, that he might take no distast at them, so the count being to depart the next day, when he had taken his leave, and giving the Bishop thanks for his curtesy afforded him, The Bishop call'd to him a discreete servant of his, named *Galateo*, (of whom this booke tooke its name,) and bad him take horse and accompany the Count on his way, and that when hee was on the way with him and saw his opportunity that he should in very smooth language tell him of the defect he had, the servant took the businesse upon him, and as he accompanied him, being now ready to take his leave of him, with a very cheerefull countenance did thus bespeake him, my Lord, the Bishop my master, commanded me, on his behalfe, to thanke your Lordship, for your thankfulnesse, which you shewed him, for  
ende-

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endeavouring to doe you service at your being at his house , and in recompence of this your curtesy , commanded mee to make you a present ( and I humbly beseech you it may be acceptable to you. ) The present is this , my Lord you are the most discrete , gallant , and most sweete conditioned cavalcere I ever saw or conversed with , so that having seriously observed your excellent manner of behaviour , I found nothing in you that is not exceeding worthy of commendation, but only one thing, namely an untunable smack which you use with your lipps, & mouth in eating your meate, which is very offensive , and I am sent to beseech you to receive this friendly reproofe and admonition from him , instead of a present, and I assure you there is none other in the World but hee that can present you with so good a present as this. The Count that never observed this defect in himselfe till now, and remembring how he had commended him , hearing him reprove him thus , blushed a little , yet like a brave man , recovering his courage, he answered. Tell the Bishop, that  
if



if all mens presents that they make one to the other were like his, they would bee farre richer then they are, and give him ( from mee ) infinite thanks, for his so great curtesy and bounty shewed me, assuring him, that from henceforth I will take heede to avoyd this my blemish, and so he took his leave of him.

13. Now then what shall we thinke that the Bishop would have sayd, and his noble family , to those that we see having the Hicket in their eating , sit fixt at the Table , never looking up , or moving their eyes , much lesse their hands from off the meate, with both their cheekes stuffed like a trumpetters, or as if they were blowing the fire : surely this is gluttony and not eating , who besmearing their hands even up to the wrists, make their napkins in such a pickle , that had they wiped their trenchers with them, they could not bee more foule, and are not ashamed oftentimes to wipe off their sweat with them , which with greedinesse of eating runs downe their foreheads and faces, and round their necks, and after this, doe also wipe their Noses : these surely  
doe

doe not merit not only not to be received, into this Bishops neate house which we have spoken of, but even ought to bee expelled all civill mens company. That there may be no swinishnesse committed in our eating.

14. Thou shalt not make thy selfe lothsome at meates and festivalls, as some doe, who accompt it a vertue to doe unbeseeming things, in tumbling up and down the Meate, and Drinke, measuring others stomacks by their owne, for which ( although others laugh, and like it well enough ) they cause themselves to bee accused of slovenlinesse and clownishnesse, and amongst civill and neate People, it shewes ill. And the curious waiters and servants, that are busy in attendance of the Table, may not by any meanes scratch their heades nor any part of their bodies, before their masters, especially at time of meales, nor cover their hands in their bosoms pockets or else where, but they must bee uncovered: and so cleane, that they shew not the least token of slovenlinesse. This they that wait must take heede of. And those that attend the Trenchers or Cups to drinke

drinke in, must at that time forbear to spit, or cough, and much more to sneeze, for such actions are as bad, and the suspicion of them doth as much offend their masters, as if it were very true, they had thereby committed some incivility.

16. And if thou have layd Peares or Apples to roast or bread to toast upon the Coales, thou must not blow the ashes off, that shall bee upon them, for it is a saying, that there can bee no winde, without water, but thou must either shake it (lightly) over the Trencher, or by some other such like way, to get off the ashes. The like fals out to them, that to clense away any little straw, or other thing, blow in the Wine, their friends are to drink, and it is an usuall thing, with some too stand blowing of a thing that is too hot, to allay the heate, but if it be not a mans wife, (or some body else that we cannot take any dislike for doing it) it is a rash part.

17. Thou mayst not offer any one thy Handkercher, for him to wipe withall (let it be never so cleane washed, because hee thou offerest it unto, knowes not so much, and it may procure a dislike in him,

18. We



18. Wee must shun all ill customes, and qualities, and any other that beare but a resemblance of the, whereby wee may at all offend the senses of those we converse withall, as I have before sayd.

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C A P T E R. 2.

*Of other things, contrary to the phansy and good liking.*

**N**OW wee will mention such things, which without offence of any sense, doe give distast to most men, in whose presence we use them. First you must know, that men naturally desire and have an inclination to divers things, so that some seeke to satisfie their anger, some their belly, some their senses, some their covetousnesse, and finally, some to satisfy one, some another passion, and desire: to correct which there are many remedies in our holy Religion, and every one, putting his hand into his owne bosome, shall perceive which of those desires is most powerfull, that so hee may there make the greatest

test resistance against that , that doth assault him with the greatest fury.

1. It seemes now , that men cove that which may afford unto them the act of communication, and to converse one with another; and this may be, love, honour, and recreation, or any thing that hath affinity with these: so that we ought not to speake, nor doe any thing, in which wee may give a token, to another, that we doe little love or esteeme him.

2. And therefore it is a very un-seemely custome, that many use. Namely to sleepe where a civill society and company are talking of any thing; by carelesse doing of this , they seeme to disparage the company, and set light by such discourse. It is farther to bee considered, that hee that is a sleeper, is so farre from care, and knowledge, of that hee doth , that hee uses, ( oftentimes ) to snort, or doe some other displeasing thing to bee heard, or to bee seene , and very often you shall finde him sweating , and his mouth open , with much filth in it. It is also an ill custome, to rise and stand upright , where others are

are sitting, and discoursing, or at such a time, to passe through the roome; for they are like those, which move up and down, and stand skipping and yawning and stretching themselves, turning themselves from one side to the other, that you would thinke, at the very instant they were troubled with an Ague or Palsy.

3. They doe as ill in like manner: who being in such company, doe draw a Letter, or Bill out of their pockets, or bosome, and set themselves to read it before them.

4: But they doe worse, that with fisers, or with a Knife, prepare, to cut, or scrape their nailes: which is as much, as if they esteemed nothing of the company, and that they must finde other businesse to passe away the time.

5. Nor should we (as little) use the manner, that some accustome themselves unto, to wit, to sing between the teeth, or to play with the fingers, nor to shake our legges, for hee that doth so, may be thought to regard the company but little.

6. Neither ought a man, so to turne himselfe, in his seate, or standing, that



that hee turne his back to another, nor to lay one Legge upon another, so high; that the part which our garment should cover, bee seene. Especially if hee bee a Divine; but much more ought women to take heede of this, whom stilnesse doth best become, and not to shuffle their feete up and downe, nor to move or handle their Knees.

7. Nor ought any ( as little ) to leane upon his elbowes at the Table, nor to make much noise by knocking his heeles against the seate hee sits on, for such actions are not to be used, but by such persons, which shew no respect to any one. It is true, that if a master, doe it before his servants, or if it bee done in the presence of a friend, that is of meaner quality then himselfe: he shewes no pride in it, but love, and friendship.

8. A man ought to keepe himselfe upright, and not to rest or leane upon another, and when hee speakes to any one, hee must not thrust him, with his hand, or with his elbow, as many use to doe at every word, saying is it not true that I say? doe you heare mee? and all the while they continue jogging

jogging them, with laying their hands on their breasts, or playing with their buttons; and I saw one, that used this in such sort, that he unbuttoned al he talked with. To conclude, you shall have some, that will alwayes sit upon your Coate or Cloake, or some other part of your cloathes, that you may listen to them, and are never still, nor can speake quietly. So that you may say, when you have got out of their hands, that you are as if you had bin ground or stamped in a fulling mill.

*How we ought to be clothed.*

9. Every one ought to goe well clad, according to his estate, and age: for to doe otherwise, it seemes that in seeking to be taken notice of, hee despises the Nation, where he is, and therefore, the Citizens of *Padua* run out of their houses, in meriment, when they see any *Venetian* Gentlemen walke through the streete in a Jerkin.

10. And a man ought not onely to cloathe himselte in fine cloath, silke or stuffe, but to strive to come as neere

as

as hee can ) to the generall fashion : and to submit to custome , though (perchance ) hee suppose it lesse usefull, or handsome then the old fashion ; And if through the City it bee the fashion to weare the hayre very short , thou must not were a peruke, nor when others weare great beards, thou must not bee shaven , for this is to contradict others, and we must not thwart use, and custome, but in case of necessity , as we shall tell you hereafter : for this may make us hatefull to the people , more then any other ill custome.

11. None must, ( at any time ) oppose, or contradict, a commune usage in such things, doe not thou therefore alone weare in the streetes a long robe downe to the feete, when every body else weares one very short, but a little below the girdle : least it fall out neither better, nor worse unto thee, then to him that hath a crabbed countenance and rigid face, whose disposition is so unsavory , that every body turnes to looke upon him, as upon a wonder. It is the same thing with them , which weare their cloathes out of the fashion, sutable to their



owne humour and pleasure : or doe weare long hayre, and a great beard, or extreame short and shaven , contrary to the custome : or who (being a young man ) doth weare his Cap very flat and broad, or a low crowned Hat like a wives , or his ruffe and cuffes of his shirt of too unseeming a greatnesse and proportion. For at all such every body stands gasing, and doe point at them : whilst they themselves are much pleased with this, being those, (in their owne conceites) who have sought to break a common custome, against all liking of the multitude.

12. Their apparrell then must bee very fit , and becoming their persons, because those that weare rich , and noble apparrell , but ill shapen, and deformed , are not thought to have had them made for their bodies , and doth demonstrate , one of these two things , either that they are carelesse of themselves, or that they are ignorant, what belongs to a good esteeme, modesty or the complement which is used amongst men.

13. As little good is it on the contrary, to bee so extremely curious , in  
this,

this, that wee should spend the most of the time in adorning and tricking of our selves. And some there bee of such an humour, that they place all their pleasure, happinesse, and study, upon their cloathes and outward fashion; And for ought else, are cold and unprofitable, and of little substance in their cariage, and conversation. They serve but for gazing stockes, and to bee pointed at in the streetes, and at meetings: so that others laugh and make sport and are discomposed at their trappings: as is used to bee done at a maygame, or other like pastime; They are so punctually grave, and settled in their cariage, as if they were meere statues, curiously painted and set forth. And some of them are so selfe conceited, and well pleased with themselves, that if they did see themselves in the water, as they doe in their glasses, they could not be kept from drowning themselves like *Narcissus*. These doe also so martyr their bodies, in pinching, and sweeing themselves, that wee have scene some that would not sit all day, that they might not ruffle their breeches, and goe so pent up, that they are so galled,

that at night, when they goe to bed, they are as weary as if they had bin all day in a combate.

14. At the time when the fashion came up of wearing trunck-hose, some young men used so to stuffe them with ragges, and other like things: so that you might finde some that used such inventions, to extend them in compasse, with as great eagernesse, as some women doe (at this day) take pleasure, to weare great and stately verdingales, which matter I will not meddle withall, because it is so large, and hath so many croniclers of it, that it is every day spoken of; I will onely say that the warinesse that the Women were wont to observe in concealing of their feete is suddenly passed to their necks, and by custome they have changed the place. So that now if you enter to see a Lady who perchance is unready, or in a carelesse fashion, if you finde her without the starched, and set ruffe, which women use to weare, (although you may see her feete) by reason of her verdingall, shee will first lay hand to cover her neck, before shee will stirre to cover her feete, whereas  
here-



heretofore, they did not onely not cover them in their houses, but did goe abroad bare necked, and bare breasted, another extreame cleane contrary, to what is now used: but let us returne to the masculine verdingalls, which is the pompe and the bayes of their verdingall-breeches.

15. I will here tell you what happened to one, that thought hee excelled so much in this fashion, that he stuffed a *Follado* of velvet that he did weare with branne, and being set in seemely manner amongst some Ladyes, to whom he desired to shew his bravery, and neatnesse, as hee was talking merrily, of something that pleased him, hee was so exceedingly taken with delight that possessed him, that hee could not take notice, of a small rent, which was made, with a nayle of the Chaire hee sat upon, in one of his two pockets, of branne, (who, though the harme was but in his hose yet hee found it after in his hart) for as he was moving, and stroaking himselfe (with much gallantry) the bran began to drop out by little and little without his perceiving of it, but the Ladies that sat over against him, and

saw it ( it being by his motion like meale comming from the Mill as it grindeth ) laughed much at it and looked one upon another, and the gallant, supposing, that his good behaviour, mirth, and sporting, was pleasing to them, laughed with the Ladies for company, and it so much pleased him, that the more he strove to delight the company, the more his Mill did grind forth the branne. The laughter by little and little encreased, and hee appeared as confident as a man that hath shed much blood by a wound, untill he espyed the heape of branne, which came out of his hose, and then hee began to recall himselfe, and dissembling his shame, hee tooke his leave, and departed, to mend the mischief that lay in ambush for him, as the proverb goes, you may find out blood by the foot-steps.

16. Better profit then this did a prisoner make of the lynnings of his breeches, who being to goe before the Judge for a certaine cause hee was accused of, it being at that time when the Law was in force against wearing bayes stuffed in their breeches

ches, and he then having stuffed his breeches very full, the Judges tould him, that hee did weare his breeches contrary to the Law: who began to excuse himselfe of the offence, and endeavouring by little and little to discharge himselfe, of that which he did weare within them, he drew out of his breeches, a paire of sheetes, two table Cloathes, ten napkins, foure shirts, a brush, a glasse, and a combe, night-caps, and other things of use, saying, (all the hall being now strewed with this furniture) your highnesse may understand, that because I have no safer a store-house, these pockets doe serve me for a roome to lay up my goods in, and though it be a straight prison, yet it is a store-house big enough for them, for I have many things more of value yet within it. And so his discharge was accepted and well laughed at, and they commanded him, that he should not alter the furniture of his store-house, but that he should rid the hall of his stuffe and keepe them as it pleased him.

17. But returning to the customes, I say that there are some so wedded



to their wils, who though they much displease others, in the fashion of their cloathes, and may ( according to their yeares ) goe more fashionable, they cannot bee brought unto it, because they will not conforme themselves to the common, and ordinary custome. And to this purpose, they tell a story of a neighbour of *Salamanca*, who being a man of great meanes went clad in an antick fashion, and he carried under his armes cloath and new silks to make cloathes of, by which men might see that he did it not out of lavishnesse or to spoile them, ( for hee caried his expences along with him, but to see who kept their fashion. For at that time the fashions rid post. These are men very remarkable, and utterly opposing policy and credit, and good court-ship.

18. It behoveth then that thy garments bee sutable to the custome of the people of thy yeares, and manner of calling, for we have no power to alter custome, at our pleasure and desire, so that wee must move with the time. It is very true that it may fall out, that wee may take liberty, not to habit our selves, ( punctually )

according to the fashion : as when a man hath very great legs , or very small, or extraordinary fat , in that case a man may enlarge, or streighten his garments , a little more, then ordinary : and in like manner , if any be crooked or mishapen he ought not to weare cloathes of a very remarkable colour, that others be not thereby invited , to behould his imperfections : neither ought a practised, and neate Courtier , to weare extraordinary gawdy cloathes, nor too old and carelesse. Nor is it good at any time, to labour to be remarkable in his apparrell , to the end hee may bee distinguished from the rest, but that every one appeare conformable to his condition : therefore a schollar should not goe like a souldier, nor a souldier like a scholler.

19. Being in *Rome* with *Lodowick de Baviere, Castrucio*, the Duke of *Lucia* and Senator of *Rome* , they reported, that for gallantry and royalty , hee sent to have a robe made for him , of crimson Tabee, and that there should be written upon the brest of it, a motto ( in letters of gold , ) in this manner : It is as god wils it, and  
C 5 behind,

behind, upon the shoulders, another in these words, and it shall bee, as God will have it. This was a robe, (in my opinion) better futing to his Trumpetor, then to *Castrucio* himselfe, for potentates ought not to make such robes, though they bee exempted from all rules. Nor doe I commend King *Manfred*, for going alwayes clad in greene, because we ought (alwayes) to esteeme of that, which is in use, without causing any to speake of, or to admire us. Even as a discreete Embassador did, who being to goe Embassador, to a strange Kingdome, and where it was sayd, they did weare many rude garments, he sent before where they were to procure his lodging to one of the stewards of his house to get him some apparrell and housholdstufte fashioned according to the custome of the Land: and to see if pack-saddles were in use, and if they were, to buy one for him of the better sort, for that in such manner, Embassadors have bin seene, to goe of Embassies, to forreine Kingdomes, and when they first entred therein, to cloath themselves after the fashion of that Land. For this is the way.



way to obtaine better favour, and better trafficke for his master. And so I conclude this treatise of clothing: That these that make little reckoning, how they goe clad, are ill accepted of, and gaine little love, in their conversations.

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CHAPTER. 3.

*Of those that are unsavoury in their  
deedes and actions.*

**W**E formerly spake of those that make themselves contrary to the most, and are different in their apparrell: And wee have spoken (purposely) of the ill, that extremes beget, but yet there are others, that exceede all this, whose suspitious deeds, and workes are such, that no man can endure them: or converse with them: but by reason of their ill condition, they thinke all that they heare, or see, to be naught: and doe coole all society, and the delight of those, that esteeme well of it; and for the most part doe overthrow all. And like to these, are  
such

such who when they are joyned in society, and set at the Table, to eat: after they have washed their hands, or it may bee when the meate is upon the Table, doe make all the rest to wait for them, by either beginning to write some letter, or finding some other triviall businesse, or doe walke a little, saying, it is time enough, they may stay a little, what hast is there yet, &c. and make all the company displeased with them, as such that respect nothing, but their owne will: never considering how displeasing this is to the rest of the company there.

1. The surpassing all the rest are such who setting themselves in the best places, and being served first before the rest, yet nothing contents them, but that which themselves, either speak, or doe, making mouthes and faces at any thing else.

2. Some others are so strange, and so averse from restraining their owne wils, that nothing may be done which is not according to their manner: And doe alwayes make answer with a soure countenance, to all is spoken, and doe never leave chiding, and brawling,

brawling, threatning their servants, and pages, and in this manner doe perpetually disturb all the company (speaking in this or the like sort) you called mee at a sweetetime this morning, see how cleane you have washed this. Why did you not goe to Church with mee, you rogue, beast, how can I forbear to breake thy head? all these are very uncivill manners, to be used before any body. And such, that though a man be in deede very humble, and doe not out of malice use this custome, but for want of taking notice of it in himselfe, or by reason of an ill custome, yet for all this yet hee seemes to bee proud in these outward actions: and is ill thought of by the People, for pride is nothing else but to esteeme himselfe better then another, For so it is, that every one ought to bee esteemed of, and courteously used according as wee esteeme him to bee worthy of it.

3. As little ought wee to doe any thing before others whom we desire to give content unto, which may favour more of command, then friendship: but we ought to manifest, that



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wee beare a reverence , and an accompt of the company , with whom we converse.

4. For this cause it is esteemed a reprochfull thing, to brawle and give ill language to ones servants, much more to buffet them with our fists, or to beate them with a cudgell, which is ( in a sort ) to seeke to exercise ones power , and authority : which we ought not to doe , in their presence , whom wee ought to respect. Because it gives them distast, and doth much dash the company, especially if it be at the Table, which should be a place of mirth , and not of offence , and therefore we ought not to be there in choler. And if by chance one be displeased , hee ought not to shew it , or make his trouble to be knowne, especially if you have strangers for your guests, for having brought them thither to serve them, and to give them content , in thus doing , they doe torment them, which is as if one were eating some very tart , or bitter meate, which we see makes those that stand looking on , to shew ill favoured actions , and soure faces , so to see another troubled

troubled doth trouble and vex us.

5. We may in like manner say, that they are crookedly made up, that are contrary to others in all things : and so you may see, that all contrariety is ill , for those that desire to gaine the affection of others, and labour to bee well esteemed ; for to persevere only in contradiction, and to thwart every mans pleasure , is not the behaviour of a friend , but of an enemy. Therefore let every one labour to rid himselfe of this vice , especially those that desire to gaine the peoples love , for instead of gayning love , they will bee hated and have ill will , but rather should wee subject our selves to anothers pleasure, that no disgrace may arise to our selves by the contrary.

6. Nor ought any to shew himselfe rude or harsh , but mild and affable, and wee must know that he is sayd to be courteous, whose conversation , and conditions are such, ( in his common use and custome ) that he useth his friends like friends, not accusing or finding fault with their actions , or with their words, but he must beare with the infirmities they

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they are subject unto, and make as if he saw them not, for he that carries himselfe strangely, or leaves the company, is counted unciuill and rude, on the contrary mild and affable men, are so good Courtiers, that where ever they goe, you would thinke they were amongst their acquaintance, and that they were every bodies friend, gaining much applause by their ciuill carriage, and sweete behaviour: we must therefore salute men with a pleasing gesture and good language, and answer in a sweete manner, as if every one were his countryman, or acquaintance.

7. Some act this part very ill, who are so sad, and of so setled a countenance, that they cannot shew any body a good looke, and doe answer all questions, with no such as these cannot receive the honour, acceptance, nor endearment that others procure, and are so rude that they are not to bee visited, nor doe give any content, nor are stirred, or delighted with any discourse, or matters of pleasure, but doe refuse all offers, and if any be sent unto them, to let them know that such a Lord  
com-



commanded him to salute and visite him , they answer, what care I for his visits, or salutes : or if he tell them such a one sent mee to see how you doe, hee will answer let him come and feele my pulse : such as these deserve little love of any body.

*Of punctualities and neatnesse.*

8. Nor is it good for any to bee melancholy, and sad, nor to shew any signe of it, to those we converse, and communicate withall, because this is fitting only for some students and contemplative men, that are conversant in the studies of some of the liberall sciences, And therefore they doe contrive to passe their sadnesse alone by themselves.

9. Much lesse should a man be so curious , and so apt to finde fault, that men must as they say, walke alwayes in print : for to keepe company with such, is rather a torment then a society, and many of these are so brittle as it were, and punctuall, that they will stand strictly considering, what title you gave them : and if you bee never so little negligent towards them

them then there ariseth quarrells, and wranglings, saying, you called mee not Sir, nor worshipfull, nor did you at the Table, give mee place according to my desert, and that was fit for me. You came not to visit me at my lodging, after I had bin at yours: you should not doe thus, to a man of my quality, and many such like speeches, that no man can suffer or indure. For they so excessively love themselves, that they have no leisure nor place to regard others: and so they easily and for very trifles, spoile all their friendship, making it like to friendship that is covered with a most curious vaile, whereby it cannot be pleasing, but very unacceptable: which tender delicatnesse, and behaviour, should be left to women, I meane to some, who are so nice, and full of fault finding that they place all their reputation, in punctilio's, and spend more time to make good their fooleries, then is needfull, by reason of the jealousy, and little reckoning they make one of another. I speak this without prejudice to the most who are of a better behaviour, and of so sweete a conversation,

tion, that we should doe exceeding well, to learn to imitate them.

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CHAPTER. 4.

*How wee ought to speake.*

**W**E may erre in our speech, many, and sundry wayes: And first in the matter we propose, which ought not to be frozen, or of no substance, nor base and vile, least they that heare us, instead of receiving pleasure, doe scoffe both at us and at our discourse also.

1. Nor in civill conversation, ought a man to shew himselfe very subtill, or curious, in his discourse: because so doing, hee will make himselfe hardly to be understood of the most: and hee that is to speake, ought to take good heede, that his speech bee not such, nor his carriage, that any by stander be made ashamed therewith, nor made to blush, or to receive any gird, or affront thereby.

2. Much lesse ought one to speake beastly, or filthily, though the auditory seeme pleased with it: for it  
is



is not fit, for civill persons, to study to give others content, but in honest and decent things.

*That men ought to speake with reverence in things appertayning unto God.*

3 Much more ought every one take heede, that in such meetings, hee speake not inconsiderately, of holy things, nor to make jests, and sport of them, for such use belongs to ill mannered men, and wee shall finde many so discrete, that they will presently depart such company that they heare to speake of such things unadvisedly, and without reverence.

4. And we ought, not only to speak holily, and with much reverence, and consideration, in things concerning God, but a curious man ought, in all his discourse, to provide that his words may give a testimony, of his life and workes.

5. For if when we bee in the company of people of quality and those that be curious, wee endeavour that we may not erre in our discourse nor to give due precepts, and advise, but  
more

more especially when wee are before our parents, or powerfull friends, to whom we owe respect, and doe tie our selves, to a decent behaviour, and an humble carriage, because we may be their creatures, and favourites: how much greater care, and vigilancy, ought wee to use in the Church, and holy places, especially at the time when any religious office is doing there? This is a thing that every body well knowes; therefore I neede not to speake much of it: yet that we may doe that, which behoves us so much, let us have Gods word alwaies in our hands, out of which the Preachers, and Ministers, doe propose examples unto us. Consider therefore onely what gravity is there required, though it seeme to bee but policy, so to behave thy selfe in the Church that no body may take notice of thee. Hence wee may gather how ill they doe, that are talking and are unquiet in such places and at such holy exercises: nor ought any there to make legges, and complements, with such noise, as if they were at the Court, nor to depart the holy Table with a light cariage, but shewing

ing modesty, and humility, nor ought any to behave himselfe so, that hee may draw mens eyes upon him ; nor to lie lolling on one side or curiously to gaze upon those that are entring into, or are in the Church. Nor to make antick gestures, and strange faces, when thou prayest, as many use to doe, often lifting up their hands, above their heads, and flinging abroad their armes and stretching themselves, as those doe that are newly awakened out of sleep: kissing their fingers, and using such other exterior actions, and gestures, which trouble them, that are neere them, by drawing all their eyes upon them. But God is better served, with the heart, then with outward shewes: therefore to conclude, shew thy selfe there rather like the poore *Publican*, then the proud *Pharisee*.

6. And if there be any thing there, that may procure laughter, yet let it not hinder thy devotion; it is true, that sometimes, there fall out things in the Church, that would require us to settle our countenances, and doe even cast those off the hookes ( as they say ) that see, or heare them:



them : to this purpose I cannot omit, though it be from the subject, to relate some impertinencies, which have happened in this kinde, as of an old woman, who every time the Priest sayd *Dominus vobiscum*, or the Lord be with you, thinking the words to bee *obispos*, which signifyes in the *Spanish* tongue, Bishops : alwayes prayed, that the Bishops, Patriarchs, and Cardinals, would be her helpers: and to the same purpose, I have bin credibly enformed, that such a prattling woman as this, recommending to God, the good estate of her family, amongst other things, that she required, prayed thus, I beseech thee my Lord Jesus Christ, that for such a one my daughter, thou grant mee a rich and wise husband, a Gentleman, no gamster, whoremonger, nor given to any vice, and a thousand like impertinencies : and at last, when shee could not remember, what more to pray for, shee prayed that whilst shee was thus praying, her pot might not burne to, or boyle over, and that shee might finde it, at her returne, well boyled, and seasoned. No doubt any that heares such impertinencies,

can

can hardly forbear to laugh, and must either depart, to another place, or marre his devotion, with these or the like things : wherefore if by chance, any heare, or see things, that force him to laugh, let it be so wary, that those that are neere him, may not perceive it.

7. Let us now returne, ( with our *Galathea* ) to consider, what we ought to doe, in our conversation. I have sayd that it is very blame worthy, to talke of things, which are much thwarting the times, and the persons, that heare us. ( 'Also in feasts, and at meales, wee ought not to move sad discourses. ) But men ought to speake of such things, which are proper for the persons, and place, and are well liked of. And therefore in meriments, and at feasts, melancholick storyes, are not to be tould, as of sicknesse, and deaths, misfortunes, pestilence, or the like : nor to call to minde, or mention, any mournfull matter, but if any fall upon such discourse, wee ought in a merry, and sweete manner, to divert him, from such talke, and offer other subjects, to talke of, more convenient, and cheerefull. I have  
heard

heard say of an old Philosopher, that he affirmed, that for the preservation of mans life, it is necessary, that there be a time to weepe, as well as to laugh. And that for that reason, he sayd, that of old, those sad fables, which they called Tragedyes, were invented, by acting of which, upon the stage, (as was then usuall to doe) they might make those shed teares who had neede so to doe, and by such weeping, they might be cured of their infirmities. But for that which concernes us, it becomes us not, to make sad the mindes of those wee discourse with, but should rather labour to solace, and delight them. For if it were true, that any should be sick for lack of weeping, it would be a small matter, to cure that disease, either with a little strong mustard, or by enduring a little smoake. And so must we as it is sayd at such times, avoyd melancholy discourses.

8. We ought also, to interrupt him, that talkes impertinently, and wastes much time, and talke, only for their pleasure. Like some, that even fattened with the love they beare their little children, doe talke of nothing but



of them , and their nurses , in this manner , this is so pretty a child, and makes me alwayes so merry, that you cannot imagine it. My little girle, is very delightfull to mee , shee speakes already mum , Dad, and many other such words. And they suppose that as they themselves are pleased with this, and doe spend their time therein , so must they , that heare them, take the like pastime : although for certaine , no man can bee so much taken heerewith, that hee can bee delighted, to spend his time , alwayes in hearing the same things , especially when the Fathers doe bring in such discourse, by the head and shoulders as we use to say.

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### CHAPTER, 5.

*Of those that set themselves to tell their dreames.*

**T**hey doe ill that make a settled discourse, in the punctuall relating of their dreames, in such earnest, and so wondring at them , that the telling of them becomes a torment to the

the hearer of them, except hee that tels them do finde some wonder indeede in them , or at least so much witty conceit, in some of them, that he knowes that the humours of them that heare him being prepared for such discourse , they will finde pastime in them. And though some wise men of old, did leave bookes behind them, written of dreames , and those composed with great understanding, and acutenesse of wit, yet we in our ordinary conversation, ought not to discourse of them.

*A dreame of example :*

I. And of all the Dreames I ever heard related, ( though I have heard but few, and given credit to none ) that me thinkes was the best which they report, that one *Micer Flaminio* a Gentleman of *Rome* did Dreame, which me thinkes was very materiall and of much consideration. Hee thought in his sleepe, that he was sitting in a ritch apothecaries shop, that was his neighbour, and not knowing the reason, he saw that all the people, with great tumult tooke away all

that was in it, and one tooke an electuary, another tooke away sweet meates, one, one thing, another, another, and then they fell of eating, in such a manner, that there was neither box, glasse, pot, or viall, but it was quite emptyed, and amongst them there was a little viall glasse, full of a cleere liquour, which all smelt unto, but none of them did eate it; and it was not long, but he saw a man of a great stature, being ancient, and of a venerable countenance, who beholding the pots, and glasses, and finding one crackt, another overturned, and most part of them broken, hee cast his eye, upon the little viall-glasse, I spake of: and setting it to his mouth, he drunke out all the liquour not leaving one drop, and then went out, as the rest had done before him; at which *Micer Flaminio* seemed to wonder much, and turning to the Apothecary, he asked him, Sir what thing is this, and why hath this honorable old man, drunke up so favourly, the water in the little viall, which the others refused. To whom the Apothecary answered: Sonne this venerable man, is our Lord, and the  
water



water which hee ( alone of all the rest ) did drinke up , ( which you saw was refused ) is the discretion , to judge rightly of things , the which men doe not seeke to preserve , in any thing in this World.

2. Such Dreames as this may well be told , and be excused , because they rather seeme to bee good thoughts , of a man awake , then a vision of a troubled phansy . But for other Dreames , voyd of sence , or probability , as for the most part , even learned men ( themselves ) doe dreame , as well as the unlearned , wee ought not to spend our time , in telling of them.

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CHAPTER, 6.

*Of Lyars.*

**T**Hough wee may thinke , that there is nothing of lesse moment , then Dreames : yet for all this , wee see other things that are worse , and more idle , and vaine : as namely lyes , or false Tales , for of that which a man hath scene in his Dreame , may be sayd something , because all a mans life is but as it were a certaine Dream ,

or Phanſy, but a man never dreamt a lye. Therefore wee ought leſſe to trouble the eares, and underſtandings, of thoſe that hate lying, with Lyes then with Dreames. Becauſe although they being but Jeſts, yet this danger is in them, that ſometimes, they are taken for truth; Yet amongſt good conditioned people, Lyars doe receive this reward, that becoming firſt reckoned, but as Jeſters, they are afterwards people of no credit, and their diſcourſe is ſcarce excuſable, as being frothy words, without ſubſtance. And it is neither more nor leſſe, then as if when ſuch a one ſpeakes, as if he ſayd nothing: or as if he did but draw, and breath out the ayre. And you muſt know, that you may talke with ſome that love lying ſo well, that they will lye, though it be to no end, nor profit to them: but onely, becauſe a lye of their owne, doth much pleaſe them. Even as a Drunkard, that often drinketh, not for thirſt, or neede he hath, but only for the love of the drinke, and they are ſo beſotted in telling lyes, that though they tell impoſſibilities, they thinke they muſt be believed,

lieved. As I once heard tell of a Lyar, that related of himselfe that hee one day, being very thirsty, and being a very good markes-man, shot a pellet at a Pitcher of water, that stood in a garret window, and made a round hole in it, and that presently from thence, there came to him a Conduit-pipe with water, to which he set his mouth, and drunke his fill. And when he perceived, that he had hitherto given content to the company, he continued his discourse, in this manner: That afterward, hee shot at the same Pitcher another bullet that was somewhat bigger, and hit it so just in the same place. that he stopped the hole so tite, that on drop of water could not come out, & though the lye were well laughed at, yet one that stood by, knowing it to be a very vaine glorious humour in him, and it being tedious to him, answered him, Sir your worship spends your time in vaine, and you tire us all, and he that thinkes hee can make us believe this, must either take us for fooles, or his enemies. Another answered him thus, Sir I have seene Lyars before, but your worship may bee the



Kings Lye, better then any I ever yet saw or heard of.

1. Some others doe lie onely for vaine glory, relating what wonders they have done, and to bee thought great Souldiers, and Statesmen, and strive to entertaine men, with things so incredible, that one may smell the lye, a league off: and so can gaine no credit from their auditory, except they bring witnesse to prove all they say. That we may see how they come infected with the Plague of vaine glory, those I meane that bely their deedes and works, You may understand.

2. Men may as well lye in concealing themselves ( to wit ) in their workes, and actions from every one, like some that being but of an ordinary quality, in respect of their persons, and places, do pretend they are much more, and use such ceremonies, and doe so Lord it, in their manner of cariage, as if they were Dukes, and Earles. These doe set themselves to speake with such state, as if they were speaking from the bench, going in such a posture, that they would be thought to be the head,  
whereas

whereas they are but the fecte : labouring in their actions , to imitate men of great ranke, and in the furniture of their houses , that it is a torment to see , how ignorant they are of their weakenesse , and that they cannot let their heads blood of these vanities.

3. There are some others that lie in this manner , who wearing but meane cloathes , doe gild themselves over with Chaines , and Ringes , and medalls , which they fasten heere, and there about them : that you would thinke they carryed them about , rather to sell them then to make themselves gallant ; And you may see their pride and vanity a mile off, that place their worth onely , in the back or outward appearance : which are things displeasing , and much disconsonant to reason , and good fashion.

4. And you must know that in many and ( those ) the best Cities , it is not suffered , that any ritch man be seene much distinguished from a poore man , in the alteration of his fashion , because the poore men thinke they receive reproch<sup>l</sup> , especially if they

be honorable, or well borne : when others make such difference in their cloathing from them.

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CHAPTER, 7.

*Of Gaming.*

**A**Nd before we proceede, we will heere ( by the by ) speake of that, the doing whereof, is ill spending the time, yea the worst spent, and sometimes more hurtfull, then either telling of Dreames, or Lyes, namely that which we spend in Gaming.

I. And therefore he that would be accompted a gallant Courtyer, must not play for coveteousnesse to win : especially at Cards, or Dice: for it is plainely seene, that he that spends his time, and meanes in gaming, hath no leasure, for Court-ship, or sweet and pleasing cariage, and behaviour, sutable to the drift, that this treatise aimes at. For if he play for much, you may understand, that his intent is no other, but a greedy desire to encrease his estate, by his friends losse.



losse: and so play, doth by this meanes loose the proper name it signifyes, which is sport, or jest and not earnest, nor to be so serious a thing as it may seeme to be by those that make it their whole businesse. And in effect they make a vice of that, which may be vertuous, for in using it onely as play, and keeping a moderation in that we play for, and the time wee spend in it, it is a converse, to passe away our idle time, without prejudice, or hurt to any: especially for those that have no offices nor charges to employ themselves in, but are idle and want businesse, and have not to doe but to phansy Chymeraes in their braines. Those that play for pastime, must play for little, and that with their friends, and acquaintance: and at such Games, as are fit, for civill people, but having no skill in play, thou oughtest not to bet, though it be never so little, nor to play with those, that are cholerick, and ill conditioned, but with those, thou mayest be merry, and pleasant withall; for there are some, that are so quick, that they grow in choler, and chafe like mad men, and beate the Cards against the Table,

Table, and give ill language, tending to ill wishings, and reproach: And yet these Gamesters, doe ordinarily say, when they loose, that they are not so impatient, for losse of their monies, but for their ill luck.

2. The truth is, that let the game be never so small we play at, it troubles us too much to loose: and such as these, if at first, we know their humour, it is best, not to play with them the second time. Heere then I will make an end of this matter, and that with a jest, that a certaine Cavallere broke upon some, that were, playing at Primero, and it was this: it happened, there being certaine discontents, amongst the Gamesters, he asked them, why they were so offended, and one of them answered, Sir because we are heere playing at foolery, if you play at that Game sayd hee, you may vie it without feare, and make large stakes, for you have all enough of that, left to loose: and in this merry way, they were contented to be jeered, and so will I leave them, to proceed with my quaint *Galateo*.

CHAPTER, 2.

*Of Boasting.*

**A**S little ought a discrete man, and one of quality to fall suddenly into a discourse of his nobility, and descent, nor of his honour, and riches, much lesse to commend himselfe for his former valourous acts: or to draw them into his discourse, upon every occasion: as many are wont to doe, seeming thereby, to make comparifons, with every one that stands neere them, by which meanes, if ( peradventure ) they be of meane condition, they doe as it were vilify them, and hit them in the teeth, with their misfortunes, and poore estate. Which is a thing much displeasing unto every one. And into this fault, we see them fall, that have but very little spirit: and the little goodnesse they have, is not very eminent in their bodies.

1. And for this reason, a man ought not, either to abase, or to exalt himselfe, beyond reason, and should rather



ther let some of his merits vanish as the Ayre, then to shew any arrogancy in his words, for even the good which may bee found in this case, when it is much stood upon contenteth not; Being but vaine glory, cloaked with humility: on the other side, wee must understand, that those who (by words) doe without measure, either extoll their owne worth, or dispraise it, and seeme to destroy those honours, which doe manifestly belong unto them, shew more pride therein, then those that doe usurpe such honours, that they never merited. And therefore some will say that (by chance) the wise *Giotto*, did not deserve the title of master, which was given him, because hee refused it, for you must know, that at that time he was not onely a master, but the most famous master of all others. And therefore it is certaine, that hee that shunneth to bee called by the title that hee deserveth, and that which all of his condition, doe challenge to themselves, shewes also that he undervalues all the rest. And so in like manner to set light by the honour, and renoume, which is so much:

much set by, is a kinde of boasting, and extolling himselfe, above others; For it is true, that none of sound judgement will refuse things so well liked, and are obteyned by a mans virtue and study, except hee, that holds them to bee very idle, and superfluous. Nor ought wee to bee vaine glorious, of our wealth, and riches, like some who are so well pleased with them, that with a little applause of those that are about them, doe make circles on the ground, and markes with their swordes, or some other thing, very seriously deciphering out, their purchases, and wealth, and making representations, of Townes, and Armies, and that (most usually) before those that never knew what belonged to warre. Like some, that frame such like discourse as this, that followes; Heere is (Sirs) the Fort, the Enemy aproached on this side, and our men marched there, I marched in the van, &c:

*Of Bablers.*

It is accounted but a sport to heare men talke thus, to those which frequent,

64      *The Spanish Gallant.*

quent, and devote themselves to Tavernes, and tipling houses ; and are very loosely given : who when they bee well loden with wine doe grow enraged, and adding fuell ( thereby ) to their naturall inclinations , they thinke they are able to command all the World : and when such a talkative fellow as this, considers in what accompt hee is , amongst his Companions, there is no more to be sayd, for hee must onely controule and governe all ; And then you shall see him frame himselfe , to Bable thus, Sir the World is all naught , there is nothing cottens, I wonder by the faith of a King, the *Mores* doe not breake in upon us , and even come into our Houses : if I had the government in my hands , I would make the Cock crow otherwise : and so he prepares himselfe for another full Cup.

2. I cannot omit, ( heere ) to tell what I once ( my selfe ) did see, in *Valladolid* having my Lodging next the market place , and where was ( usually ) a Taverne, and an Ordinary for those that came thither , to runne races , where out of a dyning Roome,



Roome, that overlooked the sayd Taverne, I could heare, and see all the passages were done there. At that time, one *Sacamuella's Castromocho*, a learned man, and one that then knew well, how to bang the Pitcher, was president, who being there with others of his kindred, and camarades one day after dinner, when they had well filled their bellies, one began to make a doubt, and to move this question. Tell mee now my Lord *Castromocho*, and you other brave cavalleeres heere present, which is the purest Plant which is at this day to be found in the World: one sayd the Lily, another the July-flower, a third named the Tulip: and so in this manner, were many reckoned up, every one giving the best reason hee could for his opinion. But *Castromocho* putting forth his hand and commanding silence, sayd unto them. Now surely none of you come neere the matter, therefore confesse you are conquered. And know, that the purest Plant, that is in the World, is the Nettle, for whereas all the rest may bee made foule, and you may take them in your hand and doe what you

you will with them ; the Nettle you cannot , for it defends it selfe against you. All the company yielded to it , but when the matter was ended , *Sacomuelas* called for Wine, and so did all the rest : and the most of them tooke such refreshinges , so voyd of water, that it appeared very pleasing to their eyes, to be beheld in the Glasse. And then another of the company asked of another difficulty in this manner. Tell mee now my Lord *Castromocho* , and all your honours , whither the soule goes to rest , when it goes out of the body. *Castromocho* answered, let every one else, first tell his opinion, and then at the last, I will determine the question; and then some sayd into Heaven, others said into Hell, and a third into purgatory, according to every ones opinion, but *Castromocho* concluded with his declaration, saying, give attention , you must know that the soule going out of the body, goes directly to S. *James* of *Galicia*, alwayes excepted, that if he weare not a Drawer, for that they would not goe that way , but a worse ; and with this conclusion, and with other noise  
that

that hee made, he fell asleepe, to spend his drunken humour ; and so concluded this illustrious society. But let us leave him sleeping, till hee may be awakened, peradventure then hee will bee of another opinion, then he was formerly, and let us returne to them that weare blacke Cloakes, of whom we have purposely dealt withall concerning boasting. I say that every one should bee silent in things that concerne his owne praises, as much as he may, but if by chance any occasion, or opportunity, enforce any of us, to speake any thing of them, it is a commendable Custome to speake the truth, mildly and softly, and in a certaine carelesse manner, without using much restraint: and for this reason, they that take pleasure, in quaint Courtship, ought to abstaine from this, which some accustome themselves unto, namely to deliver their opinions so resolutely, upon any thing, giving a definitive sentence, to heare whom it is irksome; But expect what they would say, is more torment to utter in vaine preambles of their good education.



3. Such are those men, that speak nothing but preambles, to shew their manners, as if they should say, Sir I beseech your worship, to pardon me: if perchance I am ignorant, how to make your worship conceive me, because I speake so rudely, according to my little knowledge, I am sure your worship, will laugh at me, yet to obey you, I will not forbear to speake that you command me: and so they stand so long in such circumstances, that any question how hard soever, may be determined with fewer words, then they wast in such circumloquutions.

4. In like manner, are they very troublesome and tedious, in the over-acting of their cariage, or in taking their places, shewing themselves mean, and humble, and setting themselves in the lowest, whereas the first and chiefeſt place is due unto them; and they alwayes strive, to be one of the last, which is a great trouble, to see, so much time spent, to make them goe before, And oftentimes they will stand hearing a discourse or some other thing, with much pleasure, and attention: and so whilst the Gentleman

man's giving you testimony of his good breeding by going on foote, he is troublesome to you in making you waite for his comming, and so they strive vaine gloriously to bee thought humble, by meanes of their feigned hypocrisy. So that the more you call them, the more doe they draw back, getting behind by little and little, and are like starting Horses that cannot be gotten forward; and therefore those that are used to good manners finding the inconvenience that ariseth from this troublesomenesse, that they may not breake the thread of society, hould it lesse inconvenient, to take the place, or seate is offered them, though it bee better then they should have, rather then give occasion to this tumult, that may be occasioned by them, in doing otherwise. And when men enter or depart such societies, the experienced Courtiers, hould it for better breeding, to doe nothing, but readily to come in, and readily to goe out, yea even without putting off your hat, or taking leave, rather then to use endlesse ceremonies, as many use to doe.

## CHAPTER, 9.

*Of Ceremonies.*

**B**Y that which we have sayd, you may understand that superfluous ceremonies, are to be avoyded, which were of lesse use, amongst the ancients, then now they are; and this vaine use of them, seems like to the Lyes, and Dreames, which I have before spoken of, for the much vanity is in them, and wee doe improperly call them ceremonies. For of old, ceremonies were taken, for that solemnity, that the Priests did use at the Altars, in their divine offices, belonging to holy things, that concerned Gods Worship. But now that name hath bin usurped upon, ever since men began, to reverence one another, bowing, and wreathing themselves in their congies, in an artificiall manner, in token of their observance vailing their bonnets, and calling men Lords, and giving them other extraordinary titles, Kissing their Hands, as if they were hallowed: And some seeing this custome so new, and  
of



of such importance amongst men, called it ceremonie, by a new phrase, or manner of speaking, as in like manner we call, eating, and making merry, (in a jeering way) a triumph.

1. Ceremonies then if we looke at the intentions of those that use them, are a certaine vaine expression, of honour, and respect toward him unto whom we doe give reverence, and it consisteth, as well in the countenance, and gesture, as it doth in our words, stult with great titles, and high expressions. And I call it vaine, because wee honour to the eye and in outward apperance, those that in our hart we honnour not, and wee neverthelesse use this ceremony towards them that we may not be out of the fashion; and we call one illustrious, or such an one my most noble Lord: and doe professe our selves their servants, and creatures, when wee never intend any service unto them. And so such ceremony, may not only be accompted for Lyes: but a certaine falshood, and treachery, and such men as these, doe so proceede in these illustrious titles, and other ceremonies ( which wee formerly

merly spoken of ) that never regarding the merits, nobility, estate or quality of the person, they doe give them to any one, what ever hee bee, so that oftentimes you cannot distinguish mechanick people, from the nobility, and men of quality, by the manner of converse, and ceremonies, that men use towards them. And as it is true, that anciently, there were set, and distinct titles, appointed for every one, as a *Pope*, an *Emperour*, and the like, which men could not omit, without being uncivill to him that had such title; so could they as little bee given to them to whom they belonged not, without disgrace unto them. But now ( in our age, ) we see that such titles, and expressions of honour may bee used more freely. Because custome is a most powerfull commander, and now it gives us a larger priviledge to use them.

2. That custome which seemes good without, is within idle, and consistes in shewes, without substance, and in words without signification: and yet, we may not alter them, but must imitate them, for it

is not our fault, but the fault of the age we live in, yet we must doe it discreetly; in which we are to consider, that ceremonies, and compliments, are performed in three manners, namely for profit, for vanity, for obligation.

*First Ceremonie for profit.*

3. For profit, we intend every Lye that is spoken, for the particular interest, and profit of him that speaks it, and this is a sinfull fraud, and a dishonest thing, for a man cannot lye honestly, and this sinne doe flatterers commit, who, (As it is reported of the *Chameleon*, that hee changeth himselfe into the colour of that place they put him in) so in like manner, transforme themselves into the shape of friends, and are conformable to every bodies humour, be it what it will, not to please us, but to gaine something by us, not to give us content, but to cosen us, and though this by chance may seeme a pleasing vice, unto those, that are vaine gloriously given, get for all this, it is (in it selfe considered) abominable,

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ble, and damnable : and therefore a well fashioned man ought not to use it, for if such ceremonies, as these, be but Lyes, and flatteryes, when ever we use them for our owne profit, then surely we doe so often act the parts of naughty, and false-hearted men, and therefore no such ceremonies should be used.

*Secondly, Ceremonie for vanity.*

The second Ceremonie, ( which we sayd men used for vanity ) is ( as we have formerly sayd ) when to make our selves be thought to have bin well educated, ( Although wee ayme at nothing but vaine glory therein ) we give unto any, greater titles then their due, and wee offend thus by giving too much, that they may doe the like to us : and these, are plaine and noted Flatteryes, so that they that speake, and use them, to this end, besides that they are so ill in themselves, are offensive, and troublesome to others : being so contrary to all truth.

*Thirdly,*

*Thirdly, Ceremonie for Obligation.*

The third manner of Ceremonies, are such as are done for Obligation or for desert, and are not to be omitted, and therefore they that forbear to use them, doe not onely displease, but doe an injury, and oftentimes it falls out, that by this meanes, hee that is thus negligent comes to be reprehended, and to gaine envy, especially when one Citizen, ceases to give such honour to another, as the use is to doe, as in not putting off the hat, nor speaking civilly, in which he doth very ill.

For the force of custome, is very great, and in such cases, ought to be observed, like a Law: and so he that calleth to another by his name being not farre better then he is, doth undervalue him, and commits an uncivill act in naming him, for hee knowes that in such language, men call unto workemen, and labourers, and although in this place heretofore, and in other Countries, even at this day men may use such meane titles, without undervaluing of any

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one,

one : yet wee must not disobey the moderne fashion : but are bound to observe it , as a Law ; And therefore it is necessary for us , that we diligently learne, the actions and words, which are at present in use, to give, and receive , by way of salutation, or speaking to any, even in that Country where wee live. And though in the time of *Don Pedro of Arragon*, the Admirall was many times called, his Majesty, because it was the custome of that time , so to doe , yet we ought not , ( for all this ) to call our King on this manner : if we were now either to speake or to write unto him. For such use as our age observes, such also must we doe. And these I call due ceremonies , because they proceede not from our free will, and pleasure , but because they are become a Law, and common custome. But if by chance they may bee left : one ought not to be so singular , as to oppose , that which is accompted good behaviour : like some unpleasing men, that thinke, that every one owes them respect , and know not themselves how to returne any one a good word, and doe take pleasure



sure to be taken notice of, for these extremities. On the Contrary to these, there are others, so excessively abounding in good manners, that we may say, they have as much too much, as those others have too little, and they spend all their times, in Compliments, to shew their good breeding, and other like impertinencies. And they dwell so long upon things, (which in themselves are nothing) to make them pleasing to others, that it becomes troublesome, these are made of meere ceremonies, speaking after this manner. Your honour hath shewed me so much favour, that, I should my selfe most obliged to serve you, as long as I live. If God please to grant me time for it, I shall bee most prodigall, to spend it in your honours service, and such like stuffe as this. A certaine Bishops Chaplaine, did purposely use such returning of thanks, as these: the Bishop his master, having bestowed certaine benefices, and pensions, upon certaine of his servants: to this Chaplaine though he had served him long time, he gave the least benefice: not being worth above eighty Du-

cats, a yeare and that will cure. But when the rest were to give thanks for their pensions, and rewards, some to the value of five hundred Duckats, others to the value of three hundred, and some to the value of foure hundred Duckats : it fell out, that hee that had that but of eighty Duckats, gave the greatest thanks, shewing greater content then all the rest, at which the Bishop (marvailing somewhat) asked him why he gave the largest thanks, this reward which he had bestowed upon him, being the least, and of so little value. Hee answered, that he esteemed it more then if hee had given him one of a thousand Duckates, it being so suitable to his necessities : he being (as he was by nature, so cholerick, that no master could beare with him; nor indeed was there any servant that he could beare withall, and so that living not being enough to keepe a boy, and too much for him to remaine with his Lordship (it being with cure of soules) therefore he gave him so great thanks, for both freeing him from a master, and also from a man. I say therefore some use too many,

many, and some too few ceremonies.

*Of kissing the hands.*

1. And although kissing in signe of reverence, is most properly used amongst us, in holy things, as the kissing of reliques, and dead mens bones, yet in our Country also, We have a custome, to say, I kisse your honours hands: I beseech your honour, to accompt mee for your servant; and though we shun to speake it usually, yet in saluting, and taking leave, and in our Letters, and Epistles, that we write, wee must use it, and it being growne a custome, we ought not to tie our selves to the old way, nor to wonder at it, like some inconsiderate, and weake men, that speake in this manner, doe you see, who I must call my Lord, And what Lord is he I pray? perchance it is the Curate of the Parish, that I am thus bound to give the *Besar las manos* unto, &c.

But it is manifest, that another, that is not used to say my Lord, nor to be called so, may thinke that thou dost it, to affront, or disgrace him:



and when thy estate , and quality is not much above anothers , thou shalt doe ill , if in acting a Cavallero, and a Lord, thou shalt labour to be vaine-glorious, in undervaluing him, skruing thankes from him by farre fetcht speeches, saying, my Lord, such an one, will doe this very well : and somethere are that will goe farther, making their voyce to bee heard : and confident to gaine it , if they can make it passe , like a guilded Pill, with such words as these ; my Lord doe this for love of mee , and sometimes with a feigned laughter , and giving them a clap on the shoulder, entreat them they will sing by turne, saying by the faith of an honest man, you have taken mee much , and all these are but stratagems of vaine-glory.

2. Some also are so studious in these Ceremonies , that they have found out a way , to distinguish betweene thou , and you : and her , and shee , and your worship, making fixe degrees of Courtship , so that no Nation did ever advance so farre , for if we marke it , the *French* make use of *vos* , or you , to all degrees , and qualities.

lities. And I cannot now treat of all that might bee sayd from the title of worshipfull abovesayd, nor of the greater titles, for this would draw us into a great labyrinth. It sufficeth that though (heretofore) there were a great deale; yet now the ordinary sort or common people have raised it and filled it up with the titles of the Nobility: and that with such might and combination, that the Gentry, and Nobility, magnificoes, and grandes, that used to have these titles, are now robbed of them, and banished from their ancient Country, and Nation. And so, the noble cavalles, and people of quality, seeing this, have profited so farre, as to advance a degree, or two higher, then ordinary, to bee distinguished (especially in their letters) from this generation, that robbes them of their titles.

3. I will heere tell you what happened, (to this purpose,) to a Gentleman that was a Courtier, who writing a Letter to a private man, with the title of most magnificent Lord, which was the title that belonged to himselfe, according to his

diction, he answered him, that hee thought it no Courtship, to put such a title upon him. To which the Courtyer replying, in his Letter, he left a blanck for his Complement, saying, Sir write (your selfe) that Complement, in the voyd place, in my Letter, that likes you best, for which purpose I have sent it blanck unto you subscribed with my Name.

4. There are some others that to shew themselves humble, paint themselves out for fooles, and seeke to shew so much extremity of good behaviour, that you can perceive little understanding in them, and though they speake many tongues, yet are they never the wiser, nor can give any content with them: like one that was newly married, that writ to his Wife a Letter of many concepts, and concluded, placing for his Complement, at the foote of his Letter, such an one the meanest Husband of your Ladyship kisseth your hands.

5. Some others there are that by meere carelesnesse, make greater faults in writing, and give either two or three titles more, (whether they be right or wrong) then is needfull, especially



especially when they need any thing,  
and call them most illustrious, most  
renowned, &c.

*Of the Title Serenissimo.*

This is an appellation belonging  
unto Princes. Except when it is some-  
time used in sport ; As a Cavallere  
did, who because his sonne walked  
in the night, called him *Serenissimo* :  
and being asked the reason, made  
answer, that being such a lover of  
the evening dewes ( which are called  
in *Spanish Sereno* ) there had so much  
of this *Sereno*, ( by this time ) fallen  
upon his head. : that hee could not  
be now called ; lesse then *Serenissimo*.  
This Title of *Serenissimo*, was no lesse  
offensive, to a certaine Citizen ; whom a  
Lord governour of estate, who all cal-  
led *Serenissimo*, had much vexed. It fell  
out, that as he was one evening talking  
with some of his friends, concerning  
the troubles, the Governour had put  
him to, they bidding that he should  
goe out of the dew, that was falling  
( which in *Spanish* they call *Sereno* )  
because it would doe him hurt, an-  
swered, Sirs you say true, if then the  
*Serena,*

*Sereno*, will doe me hurt, what thinke you the *Serenissimo* will doe.

6. Returning now to our purpose, I say, that even as the ceremonies, which are in extremities, are to be avoyded, so ought we not, (on the contrary) so wholly to omit them, that wee should returne to the old custome, for it will shew very ill, to doe like some rustick people, who would have, that those who write to Kings, and great Lords, should begin in this manner, if thou and thy sonne bee well, it is well, I am also in good health: affirming, that in such manner, the Latine Philosophers, did begin their Letters, which they usually writ from *Rome*.

7. We must then know, and observe, some instructions, and rules, that we may not erre in such things, as these: and first, we must consider the Country wherein wee live: for every custome, is not alike good in every place. For wee may speake in that manner in *Italy*, as (perchance) the *Neapolitanes* doe use to doe, whose City is full of men of quality, and of great estate, which notwithstanding, will not sute well, with the  
*Luqueses,*

*Luqueses*, and *Florentines*, who are (for the most part) merchants, and meane men, and having no Princes, *Marqueesses*, nor *Barons* amongst them, and although the *Venetian* Gentlemen, use much curtesy, one to another, and flatter one another, by reason of their offices, yet will it not shew well that the common people of *Robigo*, and the Citizens of *Assoli* should observe this solemnity, to give such respect one to another, upon all occasions. For this is the custome of the Seigniory of *Venice*: and every one doth in conclusion, of his owne accord, follow the steps of his Lord, and ancient Country, although he knoweth no reason wherefore.

We ought also in *Spaine*, no lesse to consider of this solemnity, yet with this caution, that amongst the common people, and poore places, that consist most of labouring people, it is not fit to observe the same style, in our ceremonies, which is used in the great assemblies, especially in the Kings Palace, which would bee to strike the people with admiration. As they report of a Lord of quality,  
of.



of this Kingdome, that held it for a custome, when he called for drinke, if it were in the night, that five or six of his servants, should march before the Cup, with two lighted Torches; But as he did this in a poore village, a man that was but simple, that was there, when hee saw them come towards him, bareheaded, and with such ceremony, he fell downe on his Knees and began to adore the Cup, beating upon his breast, with great devotion. The Lord and they that were with him, bid him rise, And asked him why he did such reverence, who answered: that seeing them (so solemnly) performe this ceremony, hee could not but kneele downe, supposing, that they brought the holy Sacrament, or at least some sacred reliques, and so the Lord was warned, by another mans ignorance, no more to use this ceremony, amongst such ordinary people.

8. Moreover, we ought (as well) to regard the time, as also the age, and condition, of the person, to whom we use these ceremonies: as well as to consider the place, as also to consider our owne age, and condition.

dition. And with poore and meane qualited people, to be very brieft in our expressions, or at the least to contract them somewhat and not to expresse them to the full, which is well done in the Court of *Rome*. But in some other places they are accounted very tedious, especially to those that have much businesse, who waste much time in them. Bee covered sir saith the Judge, that is much perplexed, and is scant of time, to dispatch his many businesses. And hee makes answer to him, that speakes to him, (after all his cringes, and scrapes,) (with much gravity) in this manner, my Lord I was very well before. And the other addressing himselfe, to presse the Judge, that is all this time was covered wreathing his body, first on one side, then on the other, and crouching even to the ground, with much vanity, and ostentation, makes this answer. I beseech you permit me, thus to doe my duty to you, for I am obliged unto it, and this combate lastes so long, and so much of the stock of time is wasted, that there is scarce left any time for businesse. So that those that  
visit.

visit Judges, and Ministers of publick offices, that are intangled in government, should use brevity, cutting off all Compliments, and Ceremonies, especially if they be Lords, or persons of quality, to whom we cannot speake so freely, as to others, who are at leasure and voyd of businesse. But it often falls out, that poore suiters, must long wait their turnes, before their businesses can be heard, waiting at distance, numbring the words spoken, and with a desire they may be seene, stand observing the impertinencies, and meane while cursing them a thousand times, for anger to see how they spend the time, and make them loose their meetings; and so are forced to returne home, disconsolate, and with losse of their labours. And some there are so dull, and so incircumspect, that they cannot perceive the signes, that they might take notice of in such officers, whom they thus keepe from businesse, that they are troublesome to them: as in observing, how carelessly they answer their questions, and that they make no apologies to them, or give them that applause, which



which they would give them, if they did much relish them, or were at leisure. And if ( perchance ) they tell them, that they must give them leave to finish their businesses in hand, ( Though they speake this to them, very civilly, and plainly ) they goe from them grumbling, saying that they are growne proud of their offices, and have buried all friendship, and doe shew themselves, to be harsh and ill conditioned men.

9. Nor doe such ceremonies, besit young men, which old and grave men may use: nor must meane, and poore people, use such ceremonies, one to another, as Lords, and people of great quality, doe use. And therefore, vertuous, and well bred persons, doe strive to avoyd them, as ( much as may be, ) as being distastfull: for spending all their time, and studies in such vanities. Neither ought officers, of mechanick offices, or persons of meane condition, to use solemne ceremonies, with Lords, and people of great quality: but ought, to approach to, and answer with humility, and plainenesse, unto that, wherein the Lord hath occasion to use

use them in , for there seemes more obedience then honour to be required from such mens hands. And therefore , that servant was in an errour, that offered his service to his Lord, when as it was his duty , to bee alwayes ready , at his command, nor is it fitting, when a Lord stands bare-headed , for thee to bid him bee covered : nor if he be standing or walking , within dores, is it fit for thee to bee so bould , as to goe abroad or to sit downe , although hee bid thee : if thou bee of a meaner condition, then he. But when a great Lord , is pleased to set thee above him, to doe thee honour , thou must not bee so bould , to refuse the favour he doth thee.

10. Now I say , that amongst persons of equall ranke or who are but a little distinguished, in their persons, or places : this manner of good compliment , and good cariage , may be used more freely , because , ( oftentimes ) that which wee doe to performe our duty, is received as due and little honour is of us given unto him that deserves it, therefore he that doth a little exceed in that which he istyed

to doe, seemes to bestow a guift more then can be challenged, and doth gaine love thereby and is accounted free-minded and liberall. And so was a certaine grave *Greciā* wont to say, that he that knowes, how to converse with, & to endeere great men, drives a great trade: and therefore those that are pleased in Courtship, doe (at this day) use thus to speake. My Lord such an one, when he speakes to his friends, that are better then himselfe, but especially when they talke with Ladies, that are married, or with the Daughters of their equalls, they will say my Lady, and this way make they themselves acceptable, and gaine the good will of all

11. Thou must then use ceremonies, as a good Tayler doth his cloath, which he cuts out to make garments that makes them rather too long and too large, then too short, and scanty, but he makes them not so bigge, that in cutting out a paire of Breeches, you may mistake them for a Sack, or a Cloake-bag. And if thou shalt use a little tolerable largeness in thy ceremonies, towards them that are somewhat meaner then thy self, thou mayest  
be



bee accompted courteous, but much more, if the person be somewhat better then thy selfe, thou shalt bee held for a well fashioned and pleasing Gentleman. But he that shall extend them in an unreasonable sort, shall but make sport with them, and be accompted for a vaine fellow: and this is the manner of ceremony which we formerly spake of, which proceeds from our owne will, and not from custome, but naturally we may passe our lives without ceremonies, and in them we may plainly see, that all that is not in use, is superfluous, and of those which are received by custome, wee may say, that they are lawfull jestes or lyes, and wee may also call them vanities, and to noble mindes, that are not pleased with such arrant vanities, it is an odious, and unpleasing thing, to deale in them. Therefore great ones ought to bee more honoured, by their owne workes, then by an others words.

12. It is storyed to this purpose, that a certaine King, called *Edipo*, being banished his Country, put himselfe under the protection, of King *Theosia* in *Athens*, to free himselfe from the  
fury

fury, of his persecuting enemies : and being brought before *Theosio* , hee heard a young daughter of his speake, who knowing her by her voyce only, ( hee being blinde for age ) did not addresse himselfe to salute *Theosio* , but overcome with the affection of a Father , went presently to make much of his daughter , and having a little remayned so doing , hee besought *Theosio* to excuse him , and besought his pardon for his neglect. The good, and wise King , forbare not to answer him , but sayd unto him , be of good cheere , *Edipo* , for I honour not my life , with other mens words, but with mine owne actions. A saying befitting a wise man , and one, that esteemed not fawning , and flattery. Wherefore the flatterer shewes plainly , that he that is pleased with his flattery , is vaine , and arrogant, simple , and of little understanding, by suffering himselfe to be overcome, & vanquished by so light a thing. And vaine and superfluous ceremonies, are plaine and knowne flatteries , so that they that speake , and use them , for profits sake ( besides that they be so bad in themselves, having their Foundations

dations in false, and forged words ) they remaine troublesome, and distastfull, for being so opposite to all truth.

13. There are others, besides these, which also consist in fayned actions, and meere apparances, so that whatsoever they make aparent to you, is a lie, and although their adorning seeme naturall, yet in it selfe it is not so, but onely to delude the sight: as those that being leane make themselves seeme fat, and being low, to seeme very tall. This is the fault we now see, for the most part to bee in women, who doe, if not all, yet the most of them thus dissemble. This made a Traveller say, that in *Spainne* (almost) all the women, were tall, faire, and ruddy, either by nature, or by art. Some others have sayd, that the *Spaniard* lay all their grounds, or principles, in bare Compliments, and apparances. Therefore, if (by chance) they give thee, a faire good complexioned, and well proportioned wife, yet will shee prove no more then halfe a Wife and without any hayre, so that at the wedding night, it may be per-



perceived, that halfe of her was made of guilded corke, and though they put her into the bed, yet the other part of the woman which is without the sheetes will be found in the morning tawny, yellow, bald, and ill complexioned, and so is hee thus cosened in halfe of his Wife. But they will say, shee was seene, as shee was, and that shee hath found her selfe deceived, having discovered, far more defects in her Husband, then was in her selfe: that he was farre lesse, and black, then shee tooke him for. As I have heard tell of one such as these who having married her selfe for advancement and for covetousnesse of her Husbands wealth, observed, when her Husband went to bed, that hee pulled off a counterfet Nose hee wore, and a glove wherewith hee fastened on an artificiall hand, and last of all, putting his hand to his mouth, pulled out thence a set of artificiall Teeth, and so in this pastime, of her disorderly covetousnesse, both the lovers remayned discontented.

14. But to returne to our purpose, there is yet another sort of ceremonious

nious people , that make an Art, and trade of it , and keepe a Booke of accompt of their ceremonies namely when you speake to such manner of persons , how your Complement must be passed , or your ground traversed , with a little closing of the eyes , and the head a little cast down; And when you speake to such an one, you must speake smilingly , a little also bowing your head , And how these of greatest quality , must be placed , in a Chayre with Armes, and he that is of a little meaner rank, in plaine back-chayre , and inferiors upon a bench , although it bee true, that such a punctuall distinction , of giving honour as this , is accompted very offensive , and therefore , none ought to be Judge, to determine, who is more and who lesse noble then another:

15. As little fitting is it, that ceremonies , or enderelements, bee sold to any to pay with them the debts we owe unto them , as some Lords doe with their servants , or inferiours to whom they owe mony , whom they pay with ceremonies , giving them leave to stand covered before them,

then, paying them the wages they owe them, with familiarity, and favour. By this we may well presume, that those who take pleasure, in using these outward ceremonies, doe it for pompe, and vanity, if they exceed the common use, and manner used in them.

16. There are others also that are so fruitlessly ceremonious, that without speaking any thing of substance, doe never leave talking, and that very idly, and yet with much Courtship, and so much, that it is an obligation, for them to excuse you from hearing them, of these spake hee that summed up the life of *Mithridato* the Court babler in these verses.

*That day hees placed by your side,  
He makes you melt with scorching  
Of the sharpe torment you abide, (heate  
In hearing of his cariage neate.*

17. These then, place all their diligence, and thought, to order their clappering tongues, and tediousnesse of such their impertinencies: hammering the people, (as it were) with their words: with which by rea-



son of their education they can make a reasonable shew or flourish ; But in grave matters , or things of moment, they can shew no wit : and they labour that all their converse be spent, in outward apparances. And if any discourse of good judgement be moved, they nor relish , nor understand it. And of these impertinent men , there are an infinite number, that at first sight deceive men , and at the second doe tire them, for then is their sillinesse discovered.

18. One of these *Mitridatos* was ushering a Lady, and being to goe through a narrow passage , hee stood urging her , that shee would goe first , thinking it to bee good manners for him so to doe. The Lady made a stop, desiring him to goe first , because it was his place, who a while refused it, but at last he went on : saying, I had rather bee thought ignorant then to be too troublesome. To whom the Lady readily retorted thus : goe Sir, for both wayes you may rightly challenge the first place, and so shee answered him as hee well deserved.

19. And to conclude this matter of ceremonies,

ceremonies, I say there are some others, that are alwayes full of complementall words, and courteous deeds, thereby to supply the defect of their small meanes, supposing, that because there is little substance or profit in their deeds, ( if they should also want words and compliments ) no body would ever endure them, by reason whereof, they so much exceede in superfluous ceremonies, that ( generally ) they weary those that have good judgements : but for all this, every one desires to live, according to his owne pleasure, namely with liberty ; which is more esteemed of, then any other thing whatsoever.

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CHAPTER. IO.

*Of affected words, That in our common talke, we ought not to use Latine, or other words of another tongue.*

- I. **A**ffectation, and extremes ought to bee avoyded, in our cariage, and ceremonies, and much more, in our words: and especially
- F 2

cially ought every one, to beware, of mixing Latine, or other strange words, in our discourse, though they bee not Latine, to those that understand them not, into this error doe they much fall into that having a little studied the Grammar, thrust Latine words, into all their discourses, but so improperly, that they disagree much from the propriety of our *Castilian* Language, and they sound so ill, that there are none doth respect them: and men of good judgments doe but laugh at them, and make but a pastime thereof. One being in company with many others, asked this question of one of them, did you (Sir) observe the last Eclipse, me thought it continued long (using the Latine word *Mora*, for continuance, or tarrying: which in the *Spanish* tongue signifyes, a Mulbery) The other in way of merriment answered him in the same manner. I observed no *Mora* meaning the Mulbery, for by applying this medicine they use to cure *Adahulas* of his head-ach.

2. Much like to this, I have known some use solemnly some words,  
spoken



spoken ( as they thought ) very elegantly , which did onely satisfy those that used them , but the hearers of them doe but jeere and make a sport at them,

*Of those who instead of speaking elegantly doe speake nonsense.*

To this purpose a certaine benefited man, in a Village, that tooke upon him to be very elegant, inviting to dinner to him two students of his acquaintance, which at that time were passing by, spoke to them in this manner, Gentlemen, it were good that for the present wee Decapitate Choller. For I greatly desire a scindill with so good society. To whom, one of them answered; benefited Sir, you have in conceipt spoken very elegantly, and with this answer hee was much pleased, and satisfied for his eloquence.

3. Like to this, I will tell you heere a jest ( that fell out in *Alcala* ) of a certaine Doctor, And though some say, to excuse him, it was spoken of him but in jest and mirth ( as we use to doe ) yet it is true it so befell him.

And thus it was, As he stood looking upon a Map of the World, which was drawne in a great round figure, A Nurse that dwelt with him, came to him, and sayd, good Sir what is that, that is so round? He answered her, sister, you must know, that it is the Orbe, which is also called the Planisphere, the card of the World, or the Globe. If you understand none of these termes, then know that it is the whole World. But shee with more curiosity, being much astonished, that shee had seene the whole World, asked him, but good Sir, where is the place where I now stand? The Doctor answered, heere you see it inclusively: if not, behold it heere intensively, what cannot be expressed extensively, and to conclude, you may see it heere virtually, and so the Nurse was as wise as before, and the Doctor as ignorant to expresse his meaning, in the *Castilian Language*.

4. Hee was also a bould Rethoritian, who when he should have sayd, I cannot inlarge my selfe: because I want inke; sayd, I end because my horny vessell furnisheth not my  
Goose

Goose-quill, with *Ethiopian* liquour:  
 True it is, that this mingling of Latin  
 words, is wont to be (sometimes,)  
 for necessity sake, As it fell out to  
 a *Spaniard* whom I knew, who by  
 remayning in *Flaunders* from a youth  
 in the University of *Lovaine*, and  
 living there till he was old, and not  
 being able neither to speake good  
 Latine, nor good Castilian, nor  
 Greeke, nor good French, did one  
 day amongst many other pleasing  
 medlyes, which he spake, instead of  
 saying, *No veys La gente de guerra*  
*come viene assentar su real entre las*  
*matas de los Escobares*, Sayd in this  
 manner, *Ola no veys los Armigeros y*  
*Catafraectos como se vienen a castra-*  
*mentar entre las miricas*. Therefore  
 wee must take great heed that when  
 wee speake Castilian, wee doe not  
 speake Latine, as a Monk who in-  
 stead of saying, that they should make  
 him a Picture of *S. Peter*, repenting,  
 for denying his master: sayd thus, Sir  
 such a one I entreate you, that you  
 paint me a very good *Flevit Amare*  
 which is in English, he wept bitterly.  
 As ill shewes it, on the contrary,  
 if when we are to speake Latine, we



mixe Castilian, as a masse Priest did, in certaine Prayers, who when hee was to goe out singing in Latine *Ecce lumen Christi* ( in English, behold the light of Christ ) were it that hee could not hit on it in Latine, or hee had forgotten what to say, went forth, holding the Candle aloft, and singing, behold this burning Taper, in *Spanish y Aqui el cirio encendido*. Let these few examples admonish us, to avoyd improper, and affected words, which are not sutable, to the matter in hand, alwayes considering the time, place, and occasion, and those that heare us, that wee may not erre, nor give them occasion, to say any thing against us.

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## CHAPTER II.

### *Of Amplifications.*

1. **N**Oe lesse then affectations are wont to bee ill taken, are Amplifications ill accepted of and hard to gaine credit, and in our common discourse, ought to be omitted, and

and left to Poets, & makers of Fables. There are some, that doe so amplify, and enlarge themselves, in their words and dealings, that they are accompted happy who are in favour with them, for they will extoll them to the Clouds, as in like manner, those that are out of favour with them, shall be extremely vilified by their tongues. And so, they runne altogether in extremes, with great hazard of their owne credits, as you may perceiue, when I have told you, what I my selfe have heard from one of them, at a certaine meeting: where dilating upon the beauty of a Lady there, hee sayd that shee was so wonderfull faire, that not to disparage the other beauties of the Nation, they were not worthy of her presence, or company, nor to live in the same streete, shee dwelt in; And that her confessor, had charged her, to goe to masse either very early in the morning, or else close vailed, that shee might not discompose the people, with her presence. And a Painter that was to draw her Picture, did confesse, and report, that her beauty was so admirable, that hee

was in despaire ever to be able to represent any likenesse or shadow of it. Such as these doe transport the people with their enlargements, but they usually receive this pay for their paines, that be the thing as faire as it will that they magnify, it seemes not so (when it is seene) as they have set it forth to be, and they are accompted for busy men, and of little worth.

*That wee ought as little to speake ill of any, nor ought our jesting, and jeeres to bee biting.*

2. We must as little ( in our conversation ) speake ill of any, nor of his family, (Though we thinke that those that heare us, are pleased therewith, and are willing to harken to us. ) which vice usually happens, by meanes of the envy which ( for the most part, ) we beare, to one anothers wealth, and honour, but at last let every one beware of the kicking Horse. And therefore understanding persons doe flye from ill tongues, considering, that they that will tell us such things, of others, will tell others



thers as much of us : and as it is sayd, flye from him, that reporteth such novelties, for he is the man that invented them ; and those that oppose contradict, and withstand all manner of discourse they meete with, give a testimony that they doe not well understand the nature of men, and that every one loves to conquer, and hates to be overcome, no lesse in words then in workes : how much more for one man ( voluntarily ) to oppose and contradict another, is it accompted a worke of envy, and not of friendship ? Therefore he that desires to be pleasing in his cariage, and converse : ought not to be so armed alwayes in his discourse as to say, this you sayd was not so : but as I tell it you : nor ought wee to lay wagers of it, but in triviall things, we ought to bend our selves, to incline to other mens opinions, for the victory in such things proves but our losse : for it is very true, that by gaying the Conquest, in a frivolous question, and a matter of noe value, we oftentimes displease a deere friend.

*Of domineers and confident people.*

And these Domineers are  
so

so offensive to all people , that they dare not converse with them : for feare of falling every houre into wranglings, without profit, even to be at daggers drawing; But if (at any time) it fall out, that any bee drawn on to dispute , hee must doe it in a mild fashion , and must not lash out with delight to overcome : or seeke to order all the matter , and to have all the honour , attributed to himselfe : but hee must leave every body his share : and in contending whether it bee reason , or not, that every one alledgeth , he must leave it to the judgment of the most, and if there shall bee any excessively confident : let him leave the matter to them, quitting the plaine field, for them to contend, to sweate and toyle themselves. For these are manners hatefull to men that are modest and of good behaviour. Besides this, wee cannot get the victory without hatred, and envy ; And because for the most part all people by nature, seeke to attribute glory to themselves, and doe undervalue and dispraise other mens opinions, that they may every one shew himselfe wise, valiant and of much under-

underſtāding, therfore it falls out that many doe adviſe, reprehend, diſpute, and defend themſelves, with Rapier, and Poniard, as they ſay, againſt all men, and will incline themſelves to no mans opinion, but ſtand to their owne: and are ſo blind, and obſtinate in their owne way, that no reaſon is forcible enough, to alter them from it: and though theſe doe not finde fault with the opinion of their friends, yet will they not leave their owne errors.

*Fortune-tellers.*

3. There are others, that if you fall into diſcourſe with them, at that time when you come into their company to reſreſh your ſelfe, from your labours, can never get out from ſome lamentable diſcourſe, and miſfortunes, and ill preſages, that threaten the people, for the time to come: and when they heare of any victory, or good ſucceſſe, they ſpoile all, with the love they beare to ill omens, and their owne only opinions, which doe with meere phanſy, and vaine glory, make themſelves melancholy. Suppoſing



posing by this their unfavory humor, the more to give credit, to their foolish condition; and some, to whom, and their yeares rest, and quiet is due, yet doe nothing but talke lamentably, never altering their discourse, saying that in their dayes, the men were more valiant, and not as they are now, that there is not a man left worth a Button, and the like.

4. It is also blame worthy, and that with great reason, for any, that is in company with others, to whisper; so that all cannot heare what he sayth, but especially for two, or three, to separate themselves, from the rest, and to stand laughing, and looking upon the rest, or to desire to be covered, or muffled when the rest are not, for this is after a sort a betraying of him of whom we speake, and in all reason they must offend many, that use it: especially any one that is suspicious or jealous.

There are others, of such a condition, that if they bee not talking, they stand in such a study, that never regarding what they doe, they have their eyes fixed upon another, laughing  
ing

ing at their owne phanſyes, and never thinking of him they looke upon, and thence muſt neceſſarily ariſe ſuſpition, as an Author ſaith.

*If any looke me in the face,  
Yet mindes ſome other thing:  
He ſeemes in giving that the place,  
Me with contempt to ſting.*

5. They muſt then be admoniſhed that are in publique, and in company, that they be not ſo careleſſe, that they ſtand with fixed eyes, on any ſide, and be wholly taken up with their owne thoughts.

6. Nor is it fit, that when wee are in ſuch company, wee ſhould draw out a booke, or to ſettle our ſelves to reade to our ſelves to paſſe away the time, though we take as much pleaſure in reading, as one *Collegiall Trilingue* of *Alcala* did, That did verify he tooke ſo much pleaſure in reading of *Martiall*, that being deſired to goe to *Gadalajaca* ( foure leagues off) he put on his Gowne he uſed to weare in his Houſe, and bid them ſaddle *Martiall* for him, and with that he went, reading ſtep by ſtep, ne-

98 *The Spanish Gallant.*

ver thinking on the wearisomnesse of the way.

*Of those that are alwayes giving counsell.*

7. Thou mayst not offer thy advise to him, that requires it not, for that is nothing else, but to shew thy selfe wiser then him to whom thou givest thy advise, and to cast his little understanding in his teeth; and to accompt him for an ignorant man, therefore no acquaintance may embolden thee to doe this to another, except they be also our very intimate friends, or bee such, that wee have the tuition of or that we doe see them in any apparant danger, whom wee thus counsell or give advise unto. But in our ordinary dealing, a man ought to abstaine from counselling much. Into which error many doe fall, but more often, those that know little themselves, for to men of grosse understandings, few things come into their heades, that others have neede of. And (certainely) there are some, that so much esteeme of their owne knowledge, that if others  
doe



doe not follow their opinion , they are offended , and complaine of those that refuse it , as if they should say. It is well , a poore mans advise cannot be admitted , such an one , will doe as hee listeth , and will not heare me : and other things of this nature , and to this tune. As if pretending another ought to obey thy counsell , were not a greater arrogancy , then for thee to follow thine owne minde.

8. A like fault are they guilty of , that finde fault with other mens imperfections , giving a definitive sentence , touching every thing ; and prescribing Rules , and Lawes , to every one , whosoever hee bee. This ought not to bee , as for example , to speake thus , You spake so , but it was not well spoken , take heede of sleeping at such an houre : the Wine you drunke is not good for you , you should drinke Claret , you should use such a kinde of bath , and not such as you doe : and thus are they alwayes reprovng , and are like those that are alwayes weeding another mans Garden , and never consider , that their owne is overgrowne with  
Nettles,

Nettles, and Brambles : and therefore we should leave this worke, to Fátchers and Masters.

*Of contemning others.*

9. Wee ought not to despise any body, nor to set light by him, though he be our enemy, for it is a greater signe of disgrace, to deride one, then to doe him a shrewd turne, for of him that we doe an injury to, wee make some reckoning : but him that we despise we make far lesse esteeme of, yea often none at all, therefore to scorne, or deride, is a pleasure we take to shame another, without any profit at all to our selves. And therefore in our common converse, and dealings with men, those that would bee curious, ought to forbear, to flout any body: and therefore they doe ill, that are ever sifting out, and retorting other mens defects upon them, ( although they have such faults ) for this is not a good way, to rid them of them, and understanding and well fashioned persons, doe avoyd such a reprocher as they would the Divell: but there are some, that when they cannot

cannot give ill language will grumble, and inveigh against the defects of others, by often smiling, and other exteriour acts: and sometimes, they make jests, and solace themselves and make sport with the imperfections and miseries of others, whereas they should rather mourne, and grieve for them. It may well be, (as a certaine Courtier was wont to say) that the sharpenesse of the tongue, may relish well, and please the appetite much, in mē's acceptance therof, yet this tartnes must not be done to endanger or much disturbe the sweete love, and friendship, which is mainteyned without any hazard on either side: So then the jeere which any receaves from thee must be light, that hee who receaves it may without shame be excused. And although these jeeres and quips of wit bee but a laughing, and jesting at the faults, and oversights of him that receives them, yet for all this, they are esteemed, and liked in him that knows how to speake them, well, because we know his intention to bee very farre from wronging of any therby. And therefore without doubt, those that can talke merrily, yet in



a friendly manner, and without prejudice : are better liked then those that know not how to doe it, and are received with open Armes, and esteemed, and regarded of all men. As on the contrary they are ill thought of, that seeke to follow this vaine without all discretion, not observing any Rules or good manners therein, and therefore, hee that will doe this, must bee a very able man, for he must take many things into his consideration. But in effect ( as I have sayd ) this jeering is but to make sport with the defects, and errors of those that we ought to love and respect.

*Of those that take offence at words.*

10. On the other side, jests can hardly be distinguished, from wrongs, especially by some persons, who are so captious, that they take all jests, and quips, for affronts, and are so unsavory, and so voyd of understanding, that instead of being pleased, or delighted therewith, they grow into choller, so that none can jest or meddle with them : And there are some, that  
suppose

suppose you should beare with their necessities and troublesomenesse, and if you say any thing to them, how slight so ever it bee: they are of such a disposition, that they are presently off of the hookes, and are so offensively disquiet, that although they are (sometimes) quickly appeased, yet during that small time, that their foolish anger doth last, they may infect others, with such an humour, that may bee their destruction. But what will it bee, if they bee headstrong, and that their displeasure doe not depart, but that they sleepe with it, and they dissemble their intentions, and wounded minde, with cheerfull countenances: wee can say no more of these, but this, that (if wee fall into merriment,) wee must sow a Hose about their Legges, as we use to doe to Chickens, that wee may know them as farre off. To this purpose Doctor *Villabos*, the great Physitian, as it is related in a certaine very pleasing Dialogue of his, having put a jest upon another Physitian, in the presence of the King, hee grew in choler, and to bee revenged spake thus to the King. Your Majesty  
may

may understand, that I value my selfe more, for that I am a Philitian, then to be accompted a merry companion, or a jester, To whom *Vilabos* answered, Seignior Doctor makes mee to bee very simple ; for hee is so great a master, that he cannot be compted a wity companion, which answer being so readily given, was well taken, and the other received the pay he deserved. And it so falls out, that hee who is jeered, but in mirth, and in a friendly manner, doth often, by inconsideratnesse, take it for an affront and a disgrace. And although it bee so, that quips and jeeres are many times well taken, yet will not I counsell a civill Gentleman, to add<sup>e</sup> himselfe much unto them. Nor ought he to occasion them often to be spoken, nor at all times, and upon all occasions. For jestes well scanned, are nothing else, but bould, and subtile deceiptes. And therefore wee should leave the perpetuall making of jests, to those that live by them. Who thought they jeere never so much, can prejudice none by it, but if they doe it wittily are to bee rewarded for it. But when a brave Gentleman  
speakes



speakes any thing sharply , hee is to consider that every one is offended with him , that telleth him of his fault or error. Therefore, for many reasons it seemes that hee that desires to bee well esteemed , should not make himselfe a master of jests, much lesse to esteeme himselfe for his ability , in being Satyricall , and scandalous : like those that are full of censuring, although they be very witty, and pleasing in it , nor let them take such jollity in it as to lose a friend thereby. But especially it is worthy blame to make a jeere of the naturall defects of any one.

*That jests should not bee spoken to prejudice any body.*

Although it hath bin seene in this case, that those who ought to have bin silent in a matter , and yet have spoken it to another , have bin answered sharply , as it was in that which they tell , that an one-eyed fellow sayd to a fellow with a Hog-back , who to call him crooke-back sayd thus ; Companion , thou hast carried that burden , ever since the morning

morning, to whom he answered, surely that hath not bin long, for it is but very early dayes yet, for you have opened but one of your windows, so that each of them, jeered the other, with the imperfection that nature had marked them with. But satyricall speeches pierce deeper when they touch upon our descent, or honor, like that which one that was newly converted to Christianity did speake to another by a jeere, to decipher him out, which other seeing the Christian being a Cavalleere, sit very back upon his Horse, sayd to him, companion, why doe you get up so back upon your Horse buttocks? to whom he answered, if I get up so back, it is because I would not gall him, with the Cruz, and so was hee revenged on him by jeering him for being a Jew. And so stopped his forward boldnesse. Touching this matter, I say: that if our acutenesse, and hability doe vent it selfe, in such prejudiciall sayings, it were better wee should never use it, for it cannot bee done with a safe conscience, but where a man may speake of things without hurt, to our neighbour, and with discretion, and  
judge-

judgement. It is true, that to passe this troublesome life, wee may use some solace and pastime, and that jests and quips are wont to bee used, as instruments to move laughter, and to recreate us withall, and therefore, they are loved, that can move mirth and speake wittily, without offending any body, and there are very few that know how to doe this : therefore there are many things to bee considered, that we fall not into disfavour. And it falls out, that that, which useth to please, and gaine the favour of some, may displease, and loose the favour of others; And commonly where laughter hath no place, & to be pleasant pleaseth not, there to Jest or Jibe any body, is not acceptable, for there is no worse jest then truth.

11. By which you may know, that there are some words which bite, and do prejudice, and there are others that doe not. Of the first I shall not need to say much : one wise comparison, that a certaine *Italian* Lady, called *Lanre-ras* once spake shall suffice : Jest, saith she, must bite those they are give unto; like a Lamb, and not like a Dogge; for if they bite like a dog, they are not



jest, but villanie and wrong ; and as (by the Law) he is punished that abuseth another in words, so ought hee to be, that by his jests, speakes bitterly and disgracefully of his neighbour: for which reason, discrete and well behaved men ought to consider, that the same Law that takes order against wrongs, doth also take order against biting jests; and therefore, when men jest, they must pricke but lightly.

12. It is likewise to be understood, that a jest sometimes biteth, and sometimes not, and if it be not witty and pleasant, there is no delight taken in it by those that heare it, but proves lukewarm, & grows cold and frozen; and if peradventure they laugh, it is not at the jest, but at the sillinesse of the jester; and because jests are nothing but frauds, and spoken to beguile; and as it is an artificiall thing, so it cannot bee done, but by persons of a sharpe wit, (especially upon a sudden) and therefore it suits ill with dull men and those that have a grosse phansy, except it be, when speaking by chance in such their simplicity, they utter words worth laughing at, which  
then

then takes the more , because hee  
breakes the jest naturally and una-  
wares, & not by witty and feigned art.  
As a certaine Labourer did who be-  
ing asked by certaine Citizens why  
hee came to them , looked stedfastly  
upon one of them , that had a thick  
black beard , and sayd , I come to  
sell a Pig , with reverence to the ve-  
nerable beard of this Gentleman. But  
why quoth the Citizen doe you aske  
pardon of mee more then of the rest?  
hee replyed ( simply and without  
malice ) because your worships beard  
is so thick and bushy that it resembles  
a Hogs foote before it is scalded. The  
sayd Citizen could doe noe lesse  
then laugh with the rest , for com-  
pany , though hee were somewhat  
angry at the Jest. Another Biscanoys  
that was sent for to buy a Pullet  
bought a Cock , supposing hee had  
done well , because the Cock was  
bigger then a Pullet : and of this sort,  
there are infinite Jestes, that are meerly  
naturall , and without any malice.  
But all that have good wits, know not  
how to Jest , for it is a peculiar gift,  
and readinesse of wit , that all can-  
not attaine unto, therefore discrete

men , understand themselves better, then to thinke to doe it at their pleasure , but are contented, with the talent, and disposition , they are endued withall.

*Of those that make jests and know not of it.*

And when such men, have once or oftener made triall of the strength of their wits in vaine : they doe finde that they have no faculty that way, and doe forbear to busy themselves, in exercising it , for it is a certaine faculty , that few are excellent in. Some have this property, that no word can passe; but they have a jest, or witty saying, ready to passe upon it. And you must know , that another cannot relate , nor put in writing the jests that another invented , and uttered, with such grace , and delight as the authors of them can, therefore. I hope I shall heere bee excused ( in part , ) if those that I here set downe, for examples sake , doe not give very good content to the Reader.

*Formes*



*Formes of Jests.*

13. And amongst the severall wayes of Jests, there is one very good, and pleasing, namely to make sport with a word that hath divers significations.

As a Cavallere, that was travelling on the way, as hee passed through a certaine Village, hee asked what place it was, and how they called it; they answered it was called a Village, (which in the *Spanish* tongue, is called *Casar*, which signifies also to marry) the Cavallere answered, in this Jest. *Quien passa por el Casar, por todo puede passar.* That is, he that can passe through marriage, may passe all places.

14. A certaine ill favoured old woman, saying to a Lord of quality, of this Court, that shee desired to marry, into *Baldemoro*, being the name of a Family in *Spaine*, hee answered her thus, Madam, in all *Ethiopia* called in *Spaine* *Baldemoro*, you cannot meet with any so ugly that will have you.

15. Also in like manner did a gentleman of *Valodolid* make a Jest upon two words that had two contrary

sences, though they had the same Letters. A certaine ill favored Lady had spoken very disdainfully of him, and had reported that shee could not bee perswaded, that any women thought well of men. Hee contrived as shee came to walk on the banke of *Esgueva* which is a little streame, whereinto the people empty all their filth, to answer her with this Sonnet.

*In midst of Esgeve and the Flowers,  
 Her pudly streams, Pilverga sent  
 Where fresh, and new fruits grow all bowers,  
 Two Shepheards th' ayre with shrill notes rent.  
 O Nymph whose love procures no flames,  
 Whom one sole lover doth not woo.  
 Being commandresse of these streames,  
 How can you passe with one or two?  
 Bee'st thou on Bridg i' th Ford, or Bote,  
 Seated among such Flowers sweete,  
 Poring cleare liquour downe thy throte,  
 Must needs be thought for thee unmeet:  
 That thou should'st have no suitering swaines  
 That thrives by th' peoples backward gaires.*

16. To this purpose taking onely the literall meaning, one *Catedratico*  
 in

in *Alcala*, made a pleasing interpretation being to act a speech which was to begin in *Castilian* ( as the manner is ) spoke the preamble in Latine as followes, *Amplissime rector, gravissimi Doctores, Nobilis iuventus* : which is as much as to say, most bountifull Governour, most grave Doctors, Noble youth : but as he began in Latine, they gave many stroaks with their Hands, and stampes with their Feete, in token that hee should have spoken in *Castilian*, he was bould to bespeake them in this manner, saying, my Lords, your honours may perceive, that it sounds not so well in the *Castilian* tongue, as in the Latine, and seeing they continued to stampe the more, hee began in the literall sense, in this forme ; magnificent Rector, most grave doctours, Noble youth, casting his eyes upon the Women, that sate in the windows, over against the Theater, in which entrance, there was much pleasure taken, and wit, in interpreting the sound only, and so it was received for a Jest and a pleasing speech.

17. Some desire to do this, but know not how : but speake words, that are



frozen and without sence, which are taken very unfavorily. As for example, if you aske them, where such an one is, they will answer you, where his feete stands, or betweene the Skye and the ground. So that they speake in another manner, then was expected, and without any ingenuity at all, and with such frivolous answers, they loose the esteeme, of understanding, and well spoken men. If happily they retaine not the credit, that a certaine poore man did ( A credit of a different and more witty sence ) who laying a wager with others, that hee could have credit with the bankers, ( or mony lenders ) for more then thirty thousand Duckets, and they asking him how it was possible, he being so poore, and decayed a man ; Hee answered them thus. It is cleere my Lords, that if I demand of any banker, in this manner, my Lord such an one, doe you not believe that to bee rich, and to purchase two thousand Duckets a yeare, and to have my House well furnished, that I have neede of thirty thousand Duckets, doe you not credit what I say ? surely he will answer mee, I speake great reason :

son: and so will the rest of the bankers. Then according to this manner of credit, namely to bee believed of them, I can now say, that I have credit of thirty thousand Duckets. And in this manner hee proved his credit, taking the word in a different sence.

18. Some others there are that are so settled in this way of Jibing, & Jest-ing, that you cannot know, when they speake in earnest, or when in Jest, and by the long continuance they have held, in speaking pleasantly, and disguisedly, when they are to speake truth, they are fayne to use oathes, that they may be believed. And therefore that we be not brought to this passe, our earnest must bee more then our Jest-ing.

*Heavy Teeres.*

And if thou make any Jestes for mirth sake, let them not bee heavy, or bitter ones. As to take any thing from thy friend which may vex and trouble him, in looking for it, and may make him jealous of any thing, or to walke about discontentedly. As little do: I holde it good, to strike or  
O 5 scratch,

scratch, or pinch men, in Jest: for from such Jestings, we have seene men fall to earnest.

20. But because it is not our purpose, to dispute heere, what may bee accompted fitting or unfitting Jestes, and Jeeres, nor to urge more to any purpose, then what is needfull, for the illustration of it: I omit many examples, which are extant, of witty sayings, and stories to that purpose.

*How you may know a good jest.*

21. It is sufficient to know that jests doe carry with them, either a certaine testimony of their pleasantnesse, and decency: or of their couldnesse and unpleasantnesse. And to know if a Jest be good, or bad, he cannot bee mistaken, that observes this that folowes: And it is this, that hee that Jestes, be not too confident of himselfe; for it is plainly seene, that when a Jest is good, and pleasing, the company is pleased at the very uttering it, applauding it with the laughter, and jollity they make at it: And when it is not liked of those that heare it, he that makes it, is offended, and avoids



voids making any more, so that the defect being in truth his owne, and not their fault that heares it, and so not being so approved, hee is to rest convinced as by a definitive sentence, for he cannot appeale to himselfe.

*Of making a witty and ready answer.*

The knowing how to make a ready answer to any question, is no lesse requisite, then to know how to make a witty and pleasant Jest, or to speake acutely. And some there are, that are so ingenious, and endowed, with such a gift, that they will answer so quick, to a question, or so wittily apply a pleasant speech, to those that heare them, that you would thinke they had bin studying long to bring it forth.

23. They report of that famous *Dantes*, that some of his adversaries searching for him, when they could not know him by his Face, they found him out, by his ready and acute answers hee made, to all questions they asked of him: And so three of those that met with him, asked him three questions together to try if they

they could distract him, one asked him, *Dove venite* ? the second, *Dove de laqua* ? and the third, *Quanti son di Luna* ? which is as much as to say, whence comest thou ? whence comes the Water ? how old is the Moone ? who answered them all three, in three words, saying, *Davilla, e Alculo, in quinta* : from the City, from the Pitchers, five dayes old. And so was he discovered by his quicknesse.

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## CHAPTER, 12.

### *Of speaking set speeches.*

1. **T**HERE is another manner of giving entertaynement, which consisteth in Knowledge how to speake, namely, when the pleasure thereof consisteth not in Jests, and witty sayings, which are commonly very short, but in speaking a continued speech, which ought to bee done orderly, and with good expressions : so that hee that shall speake knowes how properly to represent, the manner and use, actions, and  
fashion

fashion of him hee speakes of, so that he that heares him speake, thinkes he even sees acted before him, the things which he relates unto him.

*To know how to speake well.*

2. And this Knowledge to speake well must consist, not in differencing or extreme altering the voyce, nor in imitating of actors of Playes. But it is necessary for him that will speake well, to remember well the matter, story, or History, and to have ready and fitting words, that hee may not speake from the purpose, As some use to doe, after this manner. And so my Lords, as I sayd, and to the end, that such an one, or another what doe you call him, helpe mee I pray, to name him: tell me his name, &c. All which are ill customes, and are offensive to an understanding audience. And if he repeate an accident, wherein were many names, hee must not speake thus; such a one sayd thus, another spake so, or such a one answered in this manner, for all of them may bee sayd to bee one or another. And hee that heares it, may easily erre, in not understanding of  
whom



whom he speakes, and therefore, he that relates such a passage, must recite the names precisely, and therefore must take heede he forget them not.

3. It falls out in like manner, that some are so carelesse, that they forget what they were speaking of, by suffering their thoughts to come upon other matters, so that they will aske you, what were we talking of, I have forgot what I was saying. This cannot bee done, without blame to him that was thus discoursing: even as he that recites an oration or other speech, and never mindeth what he is doing. For it seemes that he that is thus forgetfull, doth little esteeme the content of his Auditors.

4. Besides this, a man must take heede, that hee speake not superfluities, and things of no substance, or which make nothing to the matter in hand, As if when the auditors are waiting for the successe of the story, he that relates it shall speake thus, such an one that was the sonne of such a man, that went many times, to such a Merchants house, that was married to a leane Woman, that was called by such a name, did you not know.

know her ? how is it possible you should not ? you had better bin ignorant in another matter: A good old Woman, very streight, that had a very thick hayre : and well combed, and such stufte as this. For if they make not much to the businesse, it is (at best) but to wast the time, for by it, they hinder the pleasure, which might otherwise be taken, in their discourse, and is of little benefit to them, that listen to them ; But especially if they bee urgent , and desirous , to know the close of the story ; we ought not to punish them so much in circumloquutions, whereas all such their discourse tends to no more , then that such an one, was the sonne of *Peter* or of *Iohn*.

5. And a famous Rhetoritian, was of opinion , that in telling of Tales, or storyes , if there must be a relation in them , of many things, in the first place we must order, and dispose of the names , and surnames , and after it shall be enough , onely to repeate the Christian names , because they are given , according to the will of their Parents , and the surnames according to the quality and decency of

of the persons. And if the person bee not very well knowne, in the place where wee speake of him: wee ought to frame our discourse, and story, as if the thing were done in another place: and to fit the names, as wee please, that wee may tell our stories, with relish, and without interruption, or making rubbes, or pawses in them.

*To use propriety of words.*

By this meanes, those that heare us are the better moved to attention, and wee remaine satisfi'd, and they pleas'd; and this manner of speaking, is of such force, is so proper, and distinct, that (many times) it falls out, that it seemes to please much, though in it selfe, it bee not very pleasing, and so, that which in it selfe, hath much pleasure, may in like manner, be delivered so coldly, that all the mirth is spoiled thereby: and he discredited, that relateth it: And although good gestures, and the grace that a sweete voyce affords, are necessary in this, and is of great effect. Yet for all this, he shall not be deficient,



ficient, to please well, and to be understood in the dexterity, of the propriety he uses, by him that knowes what belongs to write well, and in a good phrase.

*Of Comparisons.*

Examples, and Comparisons, must be apparent, because by them is presented to the phantasy, the thing compared, as if it were really beheld: and we ought not make Comparisons by talking or doing foolishly, As some who put in the dance of their story those that are their auditors, saying, doth yourworship know who such an one is, the other came in this manner, and I shooke him off thus, and in steede of Comparisons, they give them such thumpes on the Armes, and so strike them with their tongues, that no body can avoid them. There are others that speake a thousand fooleries, instead of Comparisons, so improperly and so grosely, that they force men to laugh at them. As did a Priest in a certaine Village, who to make some friends, and perswading them to love one another,  
and

and seeke one anothers good , sayd unto them, you love one another, not so much as my Mule , and *Antonio*, *Madalenaes* Horse , who went together to the Pasture, and fed together and came home together againe. But if two beasts keepe company , and love so much , why doe you not take example by them? So that for the propriety of that which is related , and compared, wee finde, that men give eare , with more delight to have that presented before their eyes , that is spoken of, and which falls out to persons we know : then that which befalls strangers whom we never saw. And the reason is, for that we know that such an one, of whom hee speakes , was wont to doe so , ( having seene it as a thing present ) so that that which is tould of strangers , is not so well received or accepted of.

6. The words also , in a continued speech , as well as in other discourses , must be cleare , or plaine , that every one of the company , may understand them easily , as well in the sense, or meaning , as in the sound, to be good , and beſeeming : therefore  
if

if thou canst make thy selfe understood, by saying the mouth or the lippes, it is not good for thee to say, the nose, and thou mayst better say, thy belly is full, then the guts are full, and if thou mayst be understood by saying, the belly is satisfi'd, it shall be better for thee to say so, then, the panch is full.

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CHAPTER. 13.

*Of Novellæes and Tales.*

**B**Esidēs the things we have sayd, a Gentleman will be sure to tell a Tale, or story, that shall bee such, that it shall not have in it, uncivill words, or obscene passages, or so beastly, that they make them loath them that heare it, but such passages must bee related by circumlocutions, and by civill, and honest wayes of expression: not speaking them in plaine termes, especially if Women bee in the company, for then wee should bee more reserved, and the plot in such Tale, must bee layd so neatly, and artificially, that the Auditors, may bee fed with pleasure of it, untill that



that the Auditors doe at length remaine fully satisfyed, and out of doubt, with the close and conclusion of the story. And Tales and stories should bee such, that besides the entertaynement, and pleasure of them, there may bee also drawn from them, good examples, and moralls, as the ancient makers of Fables were wont to doe, who spake very artificially, ( as we may reade in their workes ) And in imitation of them, hee that tells a story, a fable, or such like discourse, ought to provide, that hee doe not often repeate the same words, except necessity force him to it, ( which is that which is called rambling. ) And so, that hee doe not confound his auditors, or perplex their memories, hee must labour to take away all obscurity, especially of many names. So that if in the story, there bee no more, then one Prince, or one King, who is named in the beginning; it is then enough ( afterwards ) to say ( onely ) the King, the Captaine, the Doctor, &c. And because in all parts of this treatise, wee labour to urge comparifons, and examples to the purpose, in this part which wee  
are

are now upon, we will relate a story of which ( it being very pleasing to some comieall persons of good judgement) there was made a famous Tragedy. And because in this booke, we would feede most palates with delight, he that shall not take pleasure in it, may skip over the story, (if it seeme tedious,) and may proceede, in the other matters of this Treatise.

*The tale of the great Soldan, and of the loves of the beautifull Axa and the Prince of Naples.*

In the Vast Country of *Tersia*, was a *Soldan*, that by his prowesse, and valour, had conquered many Lands, who loosing his sight by a mischance that befell him, was more sensible of the great losse thereof, in regard that hee was thereby disabled to prosecute the designes hee had begun, then for any other trouble it put him unto. Hee then calling together all the Physitians of his Kingdome, that they might apply medicines, to cure his infirmitie : his vassalls, ( being desirous of the recovery of his sight) brought

brought unto him, a famous Christian Physitian, whom by misfortune, a *Basha* had taken prisoner : in this man the *Soldan* had great confidence, to receave help, (he having already cured many of his vassalls, of many dangerous infirmities) and so with large promises of wealth and freedome he put himselfe into his hands. The Physitian, used the best practise hee could, to recover his sight ; but all humane meanes hee could use, not sufficing, hee excused himselfe to his Lord, beseeching him, that he would accept of his good will, and intention : but it was not accepted with thelike minde. But the *Soldan* was jealous, that because he was a Christian, therefore he was regardlesse of his recovery : And commanded that they should put him into a Dungeon, and ordeyned, that if within eight dayes following, he prescribed not a sufficient medicine, to recover his sight, that hee should be devoured of his Lyons. The Physitian, when he had bin seven dayes in the Dungeon, and considering, how neere death approached to him, determined to finde out a way, how to prolong his life,  
by



by entertayning the *Soldan* with faigned hopes, and so desired, he might be (again) brought before him, that he might try another medicine upon him. (When hee came into his presence, after he had excused himselfe, that hee had not all this time cured him,) he spake thus unto him, That he had found out that there was one only cure for him, but that hee must have patience, for a few dayes, wherein he must put off the cure (but it should not bee long) till hee might search out (with diligence) a yong man of a noble race, valiant, of a pure complexion, faire, wise, and well esteemed of: for, with the blood, and heart of such a one, with the Powders, and Herbs, that he should adde, he would recover his sight: and that they must (also) appoint him a place, to gather certaine Herbes, for this purpose. The *Soldan*, approving his speech, gave him liberty, to walke (freely) up and downe his Court, and possessed with this hope, hee imparted his content, to the *Sultanesse* - his Lady, and his beautifull Daughter, *Axa*, a Lady most famous, for her wonderfull fairenesse, and worth. [After the  
*Soldan*

*Soldan* , dispatcheth some of his *Bashas* , to divers Kingdomes , that they might finde out a prisoner that might be fitting , for to make the medicine , to recover his sight promising great rewards , to him , that should performe this enterprife. It fell out , that as one of his Captaines , touched with one of his gallyes , at a port of the Kingdome of *Naples* , and had there bin informed , that certaine yong Cavalleeres , were to passe that way a hunting , they lay in ambush to take them , at which very season it fortun'd , that the Prince of *Naples* went also that way to hunt , who in the hard pursuing of his chase , was severed from his company : He was a yong man of three and twenty yeares old , and endowed with all those qualities , the Christian Physitian , had mentioned : who being assaulted by the infidells , although he defended himselfe like a valiant cavalleere , after he had slaine some of them , and hurt many more , was neverthelesse ( at last ) with much difficulty , taken , and put into the Gally , and carried to the great *Soldan* , and although they knew him not for a Prince , yet they guessed  
by

by him that he must be a Cavalleere of great quality; you may easily cōceive, what sadnesse did possesse the King, & Queene, of this Kingdom, this Princes father, & all the subjects, for the losse of the Prince, and so leaving that, to its proper time, and place, we will now speake of his voyage, wch was so prosperous, that in short time, they arrived in *Persia*, where he was presented to the *Soldan*, who much pleased therewith called for the Christian Doctor, to the end that, ( this Cavalleere being such a man, as hee had required to recover him withall ) he might put his medicine in practise. The Physician, seeing himselfe thus cut off of his excuse and confounded in his plot, spoke to the *Soldan* in part after this manner. Great Sir, I cannot deny, but this yong man, is a man fitting for the purpose to recover your sight: but he is now troubled, and his Spirits unquiet, and if his humours bee not settled and his complexion reduced, to its due temper, his hart will not be usefull, for our purpose, hee must therefore repose himselfe, a few dayes, and a way be devised, how this captive may receive content, as by some



vaine hope of freedome, or such like meanes ; The *Soldan* thought well of this, and tould it his Wife, and his faire Daughter *Axa*, who offered him, (if he would employ them in this service, ) to make him such offers, and promises of liberty, that he should presently be pleased, and contented. Which offer the *Soldan* accepted of them. Wherefore, afterwards, the Prince was brought to the lodging, of the *Soldana* ( which was curiously seated, and had a passage from it, to the banke of a great River, which not farre thence, disburthened it selfe, into the Ocean, ) now he was employed for his greater grace, in serving the faire *Axa*, who of purpose, and by the command of her parents, made very much of him, and shewed him, extraordinary favour. In like manner the Doctor, had order, to enter (when he pleased ) into the Chamber of the Empreffe, and the Princeesse, to observe, when the Christian should bee at the height of his content : that he might give the *Soldan* notice, when it was a fit time to sacrifice him. The Prince seeing the good entertaine-ment they gave him, could not  
 imagine,

imagine, why ( on the suddaine, ) he should bee thus cockered, but suspected, that they had discovered what hee was. And hee being indeed very pleasing, and a perfect Courtier, knew ( so well ) to give content, and to performe his service so readily, to his new Lady, the beautifull *Axa*, that the faigned, and purposely counterfaieted observance, shee made shew of, was turned into a true and sincere love, and the Prince was the meane while no lesse taken with her beauty. Yet so warily, and secretly they both carried their loves, that when any beheld them, it seemed to be all in jest. The Doctor whose thoughts were not all this while idle, seeing what hast was made, devised a way, how he might escape from them. For it was resolved that the fift day following, the Christian should be sacrificed, and so, he failing in his cure, should bee devoured of the Lyons. About the same time he went out one evening, into the Orchard, where the *Seldana*, and her Daughter, with the Christian, were also walking together. And as they walked, the Prince, and Princeesse went aside, and shee

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laying

laying her hand upon his shoulder, and looking wishly upon him, conjured him by the great love she bare him, to tell her, who hee was, promising to keepe it secret; who moved with much confidence of her love, and faith of her promise, and with the sweet words, this Lady gave him, told her the truth, that he was the Prince and onely heyre of *Naples*, beseeching her, by all meanes, not to discover him, for the great difficulty, he should thereby finde, for his ransome. But as soone as shee understood, what hee was, and the danger hee was in, shee began to weepe bitterly, yet for feare of her mother shee dissembled it, as much as shee was able: at this instant, the *Soldana* winked upon the Doctor, that he should come, and see if the Christian were in a good temper, shewing him the great cunning her Daughter had used, to deceive him, and to bring him into good temper, and to make him to be well satisfied: and she in the while stood to behold, at some distance off, in the Orchard; But when the Doctor came to the place where the two Lovers were, the faire *Axa* begun secretly



to curse him, and bad him, that hee should take some course, that hee did not performe, what hee had agreed upon, but that hee should cure her father another way: if not, that hee was to know, that if he did, as he had proposed, though hee should cure him, yet shee would kill him, (but especially because shee well perceived, that all was but subtilty, to prolong his life,) And turning to the Prince, shee sayd, Ah Sir, it is now no time to conceale from you, what is determined concerning you, but that we presently study a remedy. And so shee tould him the sentence, that was given against him: and all the passages thereof, and in what manner his death was appointed (by the consent of this Doctor) but that hee should not be troubled at it, for shee would marke out a way, how he might free himselfe, which was, that they three, (as they were) must take their flight, in a little Barke, that was in the River, and so commend themselves to their good fortunes. And from thence, she vowed her selfe, to bee a Christian, and desired him by the faith of a Husband, that hee

would take her, to his Kingdome, and accept her for the Princeſſe thereof. And ſhee declared unto them that by meanes of certaine charmes, that ſhee had learnt of her Mother, ſhee would ( next day ) take order, to caſt her Mother, and her women, into a ſleepe : that in the meane time, they three, might eſcape, with all her Fathers treaſure, of which ſhee kept the Keyes. The Prince, remayned aſtoniſhed, when hee underſtood, what had paſſed, but much more, at the ready ability, of his Lady, and of the great love ſhee had ſhewen him. The plot pleaſed them exceeding well, but it not then being the time, to put this buſineſſe, in execution, they agreed to doe it, the next day, as ſoon as the *Soldan* had ſupped, and ſo they made the appointment, as the faire *Axa* had chalked it out. The next day, ſhee conveyed her ſelfe into the Chamber, where her Fathers treſour was, and there ſhee tooke out of certaine Cheſts, the beſt Jewells, and pretious Stones he had, and tooke alſo much Gold thence to an incredible value, being indeed the greateſt part of that the *Soldan* and his predeceſſors,

deceffors , had bin gathering together for many yeares past, when this was done, shee tooke order how to intercept a barke, one of the best on the River , by an excuse that shee made, that her selfe, and her Mother, and some other Ladies , were to take their pleasure in it as at other times, they were wont to doe. When night came, and supper was ended, the faire *Axa*, by meanes of the inchantments, and magick, shee had knowledge in, put one in practise , which was to pitch a scedule of parchement written with Dragons blood , and to stick it to the gowne of the *Soldana*, which was no sooner done but she fell into addeepe sleepe , and so dead it was, that shee awaked not , till late the next day. Then shee commanded all the Women to retire , and hid the Prince and Doctor , in the same Chamber, where the tresour was, and when shee knew that they were all at rest, and that the *Soldana* could not be awaked, shee went cheerefully to her Husband , and at last all three, helping one another, they put all this wealth, in Chestes, and by little and little, put them into the Barke, and a-



mongst other things, of great esteeme; they had taken a sword, which (besides the richnesse of the stones, it was set withall ) it was of such power, that wheresoever it cut, it dissolved all charmes and enchantments. And in like manner shee tooke a Ring of memory all of one Diamond, as well the hoope, as the stone, made in two partes, which being joyned together, had a vertue in it, that hee that had it, could remember what ever he had done, or had happened unto him, unto that present time. With this treasure, and rich apparell, that *Axa* had put up, they went all three aboard the Bark, who ayded with sailes and oars, they were favoured so much, that being now on the maine Ocean, in a happy time, they doubled the Cape of *Naples*, which Kingdome they discovered one morning at break of day. The joy of all three was great, but especially of the beautifull Princeesse, who with amorous discourse did solemnize her great content, in behoulding *Christendome*, and for enjoyng the company of her beloved Prince. At this very instant, *Axa* beheld a farr off a Barke appeare,  
that

that made towards them , with all speede , and being much troubled, shee turned to the Prince , saying, alas my Lord , the Barke we have discovered , is the *Soldanas* Barke , my Mother , who with her magick , and enchantments , is able to destroy us without resistance. The Prince did comfort her , making it a sport that one Woman should bee able to conquer him , but the greatest comfort that shee found , was the remembrance of the *Soldans* sword , that the Prince wore , and so ( although with great feare , and many teares , ) shee was perswaded , that there was no other remedy but that they must cut something , which belonged to the Bark , and not suffer themselves , to be graped with , that they might not bee overthrowne ; In the *Interim* the *Soldana* came up to them , with great bravery , reviling them , and calling the Prince ruffian , and the Princes whore , and threatning them , that now they should never escape her hands : the Prince advised her not to come neere him , except shee desired her owne destruction : but she not regarding his counsell , came to board

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him,

him, and fastening her grapling hands upon part of the Princes Barke, to leape into it, The Prince ( that was very vigilant ) cut them off with as much of the Barke, as they had laid hold upon : and so ( by force ) severed her, from them. *The Soldana*, when shee saw that by the vertue of the sword, hee had defended himselfe from her, being able to doe no more, spake in a rage to her daughter, in this manner: well *Traytresse*, though you have such confidence in your ruffian, I will bring it so to passe, that the first Woman, that hee shall embrace, hee shall forget thee : and so shee returned as fierce as a Lyonesse, with the losse of her fingers. They seeing themselves freed of this danger, and neere the Kingdome of *Naples*, got into the haven with great content : where the Prince, dissembling himselfe very much, because hee desired not then to be knowne, made the Captaine of the Castle there, ( being a man of his old acquaintance ) to be called unto him. To whom onely, ( in private ) he discovered himselfe. The Captaine being amazed at this sight, was falling downe upon his  
Knees,



Knees, to kisse his hands, and feete, but the Prince winked upon him, and commanded him to conceale him : and that hee should entertaine him, but as an ordinary Cavallere, because he did not as yet desire, to make himselfe knowne, and so causing the Barke to bee unladen of his Coffers, they went to refresh themselves at his House ; where he, imparted his great joy onely to his Wife, and his two Daughters. And you may well gesse what joy this was, when as for the losse of this their Prince, all the country (after a most sad manner) mourned in blacke sack-cloath. But being come thither, the first thing *Axa* did, was to bee Christened, by the hand of a Bishop, to whom they were faine to discover themselves, for this purpose. And at the same time the Prince was also married to the faire *Axa*. And so the next day, The Prince commending the care of her, to the Captaine, and his Wife, and Daughters, he and the Doctor departed in strangers habites, to present himselfe to his Father, that himselfe might bee the first, that might receive the reward, for this newes :  
promising

promising his new married Lady to come back againe to her thither, and to receive her into the Country with great solemnity. Shee suspecting the successe, bestowed on him, and put upon his finger halfe the Diamond Ring of memory before mentioned, and kept the other halfe by her selfe. In this manner, they went to the Court, where his parents, the King and Queene were, and entred into the Palace. Then the teares trickled from this good Princes eyes, as well for joy hee received to see his parents, as for the grieve, that his absence had caused so great sorrow throughout the Kingdome, And after telling the waiters, that hee had a businesse of importance, to impart unto the King, he was admitted into the presence: and there being full of content, after he had passed a thousand jests, and passages of mirth, with the Cavalleeres, hee discovered himselfe unto them: that they might (by degrees,) make his Father understand of his comming: least excesse of joy by the suddaine knowledge of his comming might cause some dangerous alteration in him. All this was  
well

well caryed, & so at length the Father,  
& Sonne received one the other, with  
many teares, and embraces. And  
as the Prince was relating to the King,  
all the discourse of his captivity, and  
how by meanes of the faire *Axa*, hee  
was delivered, in comes his Mother,  
trembling, and much altered, with  
her suddaine joy, and imbraced him,  
shedding many teares, untill the  
King interrupted her and sayd to the  
Queene; as you love my life, be still:  
That my Sonne may proceede, in the  
most exquisite story, (of his travells)  
that ever was heard: and so hee re-  
quested him to proceed, and to de-  
clare, where hee had left the faire  
*Axa* hee spake of. The Prince wholly  
forgetfull what he had sayd, as if he  
were astonished, at some new accident,  
made answer, that he knew not *Axa*,  
nor whether there were such a one,  
or no, nor did he ever see any such per-  
son. And the more the King wonde-  
red at it, the more the Prince denyed  
it: so that the Queene spake to the  
King, and entreated him to leave  
this discourse, and speake no more  
to him of *Axa*: but the Prince knew  
nothing then but to enjoy the good  
they



they all possessed. And so was the newes divulged, and great expressions of joy were made through the whole Kingdome ; And because the King had ( formerly ) bin upon treaty of a marriage for the Prince with the Queene of *Cicily*, ( which by reason of his being lost, was hitherto stayd ) hee now againe sent his Embassadors to her, with the consent, and liking of his Sonne, the Prince, who without thinking of his Lady *Axa*, approved well of it. But when the Doctor saw this, and that the Prince did not onely forbear to proccede, with his great entertaynement for his Lady *Axa* : but did not so much as thinke of her: being much grieved, he returned, to the place, where she remayned, but he found that she was not much altered by this accidēt, but shewing a good semblance, to the Captaine, commanded him, and the Doctor to goe to the Court, and to provide her the best lodging, which was to be had, without the Pallace, giving them much Gold, and Silver, out of her treasure, and licence to spend a great part of it, in furnishing of the sayd lodging : hee also sent a messenger

senger to the King , to let him understand , that a Princeesse of a strange Country, was comming to his Court, about an important businesse , and that his Majesty should take order, for her entertaynement , according as was suiting to her quality, and estate. The King , wondering from whom so great a Lady , could come, commanded shee should bee receaved, by the Cavalleeres of his Court : requiring her to discover whom shee was , that he might not fall short, in giving her the honour due unto her ; The faire *Axa* answered , that his Majesty should know from her owne mouth, who she was; so the Captaine, having provided a stately House , adorned with curious furniture, and well furnished with servants , and officers , fitting for the House of a Queene, the King tooke order to receive the faire *Axa*, with great preparation, curiously trimming the streets through which shee was to passe, and providing the best inventions, playes and dauncing that could be thought on to entertaine her withall. In this manner shee made her entry , being habited in as rich a fashion , as ever  
Queene.

Queene or Princeſſe was beheld at-  
 tired with, And being indeede (for  
 beauty) the paragon of the World,  
 ſo ſhee ſeemed to all that beheld her,  
 to be more then a humane Creature.  
 The King and the Queene, ſtood  
 privately and by themſelves, where  
 they might behold her, as ſhee paſ-  
 ſed from her Houſe to the Court, and  
 ſo did the Prince, who as ſhee paſ-  
 ſed by him, vailed his Beaver, and  
 ſhee returned her complementall re-  
 ſpect to him, looking wiſhly and af-  
 fectionately upon him, as one that  
 had not yet forgot him. Who al-  
 though that ſhee appeared to him, to  
 be the moſt curious Creature, that e-  
 ver hee beheld, yet did he not at all re-  
 member her, but he tooke notice how  
 paſſionately ſhee had eyed him, by  
 which, and by her wonderfull beau-  
 ty, he became a freſh enamored. And  
 thus the faire *Axa*, with much aſto-  
 niſhment to all the Court, made her  
 entry, diſtributing many rich gifts,  
 and preſents, unto the Courtiers.  
 Thenext morning, the King ſent to  
 viſit her, by his Lord high Steward,  
 who ( though hee were a brave  
 Courtyer, ) when hee entred to de-  
 liver



liver the complement, his speech was taken from him. with behoulding her wonderfull beauty, nor could he call to minde what hee was to say. *Axa* entreated him to sit downe, and gave him much respect, with which hee was the more astonished, not knowing, how to dispatch his errand, nor how to depart thence: the Princeesse, (feigning that shee desired much his company, and that his good intentions did well satisfy her) gave way he might sup with her. And by this favour, shee encreased his blindnesse so much, that hee desired, that shee would suffer him, to lye there that night, though it were but upon a bench, because hee could not finde the way thence. To whom the beautifull *Axa* answered, that he should not only lye there, as he desired, but that he should lye in her own Chamber. The high Steward, much pleased with this, accepted of it, and when bed-time was come, hee asked for a Combe and a Brush to combe himselfe withall saying to the Princeesse, that hee alwayes used to doe thus, and that it was the custome of the Country so to doe: then the Princeesse

cesse presented him a Combe with her own hand, and he begun to combe himselfe therewith, while ſhee ſat confidently by him, for hee did nothing but call her, to ſit by him, and ſayd the good of the high Steward, might excuſe her, ſo he ſtood (thus) combing himſelfe, ſo long, that hee much galled his head, for hee continued ſo doing till morning without ceaſing. At what time, the Prince came thither, and ſaw this, and tooke out of his hands the Combe and Bruſh, ſending him away like a block-head, telling him, he had neede to combe himſelfe, becauſe ſhe would not doe it for him. In this manner the poore Steward, much aſhamed, went to the King, with his armes very weary, and the ſkin galled off his head, with the much combing it, complayning, what wrong the ſtrange Princeſſe had done him, for which hee was well laughed at by the King Queene, and Prince, who did nothing, but jeere him for it; but much more the Queenes Lord Chamberlaine telling him, that becauſe hee was thus finely combed; they durſt not keepe him company. Wherefore the  
Queene

Queene commanded, that he should be employed on the same businesse, that shee might see, what successe he would have. He was very well contented with it, but there happened a like misfortune to him, that did to the former, but by another way. For when he had dyned and supped, and troden the same steps, that the other had done, the Princeesse offering him a Combe, and a Brush, he excused himselfe ( thinking thereby, he had overcome all ) answering, that hee had no neede of combing, but he had a very great longing, to put out the Candle, that was there burning, and so he went to blow it out, and still as he put it out, it was lighted againe, and hee still renewed his blowing of it, and thus he continued all night, who still when the Princeesse called him, answered, I will come Madam, when I have put out the Candle, which shall never get the victory of mee. At which the Princeesse, and many of her Ladies, that were there, with her, made much mirth: And thus exercised, he passed the whole night, and in the morning shee sent him away, much ashamed.



alhamed. Hee returned to the King,  
 and the Queene, who desired to bee  
 satisfied, why he stayd so long: the  
 Lord steward that was so combed, was  
 so much pleased, to see him so much  
 troubled, that his owne vexation was  
 thereby much lessened: and the ra-  
 ther for that his head did now begin  
 to be better, and (The King, Queene  
 and the Prince, standing in doubt,  
 from whence so faire, and wise a  
 Woman, should come) there came  
 a message, from her, requesting the  
 King, to give her audience, in the  
 businesse she came for, which was gran-  
 ted her, & he forthwith commanded  
 shee should come thither, and when  
 she ascended the Pallace, the Queene,  
 and her Ladies were ready to receive  
 her; and so shee entred most glorious-  
 ly, and richly, desiring to kisse the  
 Kings hands, which might not bee  
 granted, before hee knew what shee  
 was, and what shee desired. Shee pro-  
 strated her selfe before him, and tooke  
 them by force, saying, that present-  
 ly they should see, whether they  
 might give her them, with a good  
 will; and with that, shee required  
 Justice of the King, to cause halfe a  
 Ring

Ring of memory, that the Prince had robbed her of to bee restored unto her, which Ring she sayd, the Prince did then weare upon his finger. The Prince much blushing sayd, that it was true, that hee had such a Ring; but that he did not remember that hee tooke it from her: then the Princessse pulled off that which shee had upon her owne finger, and putting it upon the Princes finger, and joyning, and fitting it, into the other, the Prince came to himselfe, as if he had awaked from a dreame; and his eyes being opened, and seeing his Lady *Axa*, before him, first falling downe upon his knees, before her, he ( presently ) went and tooke her in his armes, and sayd unto her; O my Lady, and true Spouse, and my greatest blisse: and then he proceeded, to tell the King, and Queene, his parents, his story: and how much he was engaged, to this faire Princessse, who with joy embraced, and received her for their Daughter, and being in the midst of their joy, there entered the Embassadors, that came from *Sicily*, and declared, that the Queene was already married, to another

ther King her neighbour : who at the very time , they were in treaty, came with a great Navy , and carried her to his owne Country, and there married her, at which they were much pleased, seeing how happily all things fell out, and so the Prince, and the most wise, and beautifull *Axa*, succeeding their parents, in the Kingdome, did long reigne , with happy peace, and prosperity.

*The end of the Tale , and proceeding of the Author, in his matter.*

He ought also that takes upon him to tell any story or tale , ( like this ) although hee have many to tell , and that they heare him willingly, to give way , that every one , may tell his owne story , and not to exceede his lymits ( so farre , ) in this kinde, that hee should bee accompted tedious or troublesome : nor to invite men to be alwayes telling such stories , for the principall use of them, is but to fill up idle time.

2. One must also take heede in this, as in all other manner of discourses, that hee observe the propriety , and purity



purity of words, and not leaving the common use, and true Castilian tongue, rather striving for plainnesse, then curiosity, so that if in common discourse, we be to say the Sunne, we should not say, the light of the world, nor to say he stood in the frontispice of his House, when we should say he stood in the porch, or entry thereof. Nor when one should say, he tooke the fresh ayre of the morning, to say that hee received the *Zephirus* of *Aurora*, nor in ordinary things, to use words, which are strangers, in our language, like some, that thinke they shew great learning, in drawing old words, out of use, into their discourses.

3. But what shall wee say of the coyned phrases, of some Ideots, that labour to speake in metaphors, and high and excellent straynes, as they conceive.

4. A student, one Christmas coming home to see his parents, and kindred, as he stood with them, by the fire, thinking to shew his learning by speaking in an extraordinary manner, instead of saying, lay this wood on the fire, sayd thus, Lady Nurse,

Nurse, apply these materialls, to the consumer of all things, for you see, that the biting tooth of nature, makes me in a walking temper. His Father that was well studyed, and a good speaker, replyed to this, mee thinkes my Sonne, that the want you felt in the *Castilian* tongue, you have as well met withall in the Latine, and that in a worse manner, for you might have exprest more in a plaine Song, then you have done, in the counterpoint. I say then, that our words ought to be such, as may bee significant, and plaine to bee understood, according to the custome of the place, where thou art, and not so obsolete, that they are growne rusty, (as the proverb goes.) For it is better to say *Tapiz*, which is *Tapistry* or French *Cloath*, then *Paramentos*, which is an old word, that signifyes the same thing, and to say *Enseñar* to teach, then *Averzar*, being an old word, that signifyes the same thing, And *Acostombrado*, accustomed, and not as others use to say, *Estoy hecho a esto*, which signifyes the same thing. I except Labourers, and Pefants, and other people of poore places, although  
we

we make sport of their language : yet it becomes them well , and if they strive to alter their ordinary way , it shewes ill. And according to their accompt , you shall finde such understanding men amongst them, that they may give us fifteene and a fault, as the proverbe goes, that thinke our selves wiser.

But it is not to bee doubted, but for the most part , if wee could heare the passages betwixt some of them, in their consultations, and discourses, wee would bee much taken with them.

5. A curious Countier, walking in the habit of a labourer, passed through a Village , at the time they were in councell, and so by meanes of his habit, that hee wore, hee was permitted, to behold what passed there, and at that instant , he saw one of the country fellows, that sat there, stand up, and putting off his Cap spake thus to the Justices of the place. Noble Lords, *Juan Gamorro & Pedro Garcia se quieren chapar por cohadres* if it please you. The most ancient of the Judges answered him thus. *No engemineys tantos in lo cahatria, que*  

I *succedera*



*succedera engobello*, so that we cannot determine of it.

6. In another more obscure place he sayd hee saw another Judge that being troubled spake thus, come you hither *Meculas* of *Ana* and tell mee why you weare that Dagger, *Meculas de Ana* answered him, I may weare it for my defence, to which the Judge in anger answered as he sat upon the bench, take it from him, and set him on the Pillory, and take it for Law, that I sentence him and command it. The concept of the Author is not to bee understood but in the *Spanish*.

7. Returning then to our purpose, I say, that our words must be plaine, and this we may doe, if we know how to use such as have their originall, and naturall signification, from the Land we are in: and they ought not to be so old, that they prove hard to be understood, and out of all use: like old Clothes, and habites, so that if when wee ought to leave them off, we shall goe abroad with them, we shall bee pointed at, and derided for so doing. And therefore, he that shall say, *Membrose* for *Acordarse*,  
or

or *ome Bueno* for *hombre Bueno*, and *fincar* for *que dar*, and such like, shall doe very ill.

8. In like manner, our words must be as proper, as may be, to expresse that which we desire to shew by them, and lesse significant, and common to expresse other things by; As to say, hee was knowne *En las faciones*, by his fashion, is more proper then to say he was knowne *En la figura o Imagen*. And it is better to say, *Reclino le Puerta*, *que no grito la puerta*, the dore squeekes, and we may more properly say, *Et tremblor de quarātana* then *El frio* the shaking of the quartan Ague, and many such like as these.

9. None can well speak to another, in the tongue which hee unto whom he speaketh understandeth not, and for this reason, those that are curious, and especially strangers doe labour to understand Latine, because it is a tongue so common in the World, and which they teach by art unto those that are to travell, into strange Countries. And in my opinion, those who have or may have meanes to learne it, ought not to neglect the

knowledge thereof, that they may enjoy the treasure, that is written in that language. And the reason that in *Spaine*, men doe not ordinarily discourse so well, as in other Kingdomes, is, because in many places thereof, they teach many rules, and doe very little exercise to discourse, but for a mans ordinary custome, none ought to alter his mother tongue, except necessity require. And if a *Spaniard* be to discourse with an *Italian*, or one of another language, whom hee knowes doth well understand the *Castilian* tongue, he is not bound to speake to him in any other then his owne *Castilian* tongue. Neither is an *Italian*, or stranger, that knowes that the *Spaniard* (with whom hee discourses) understands him, tyed to speake *Castilian*, or to excuse himselfe for his foolish language: And it hath bin seene that an *Italian* hath spoken in *Spanish*, with a *Spaniard*, for vaine glory, and ostentations sake, and a *Spaniard* to answer him in *Italian*, and both one, and the other, to speake such broken language, that they might easily discover one another to speake ill, and any



any other, that heard them, must needs laugh at them, to heare the improprieties and fooleries spoken of them.

10. There was after this manner a *Spaniard* that met with an *Italian* his friend, and each of them speaking the others language, when they had spoken much on both sides without well understanding each the other: The *Spaniard* spake to the *Italian* in this manner, Sir I am of opinion, that except we change tongues, wee can proceede no farther, therefore let me have my *Castilian* tongue, and doe you take your *Italian*.

11. To this purpose, I can tell you of a great drinker, that called a *Jew* newly become a Christian, drunkard, and the other called him *Jew*, and having accused and sued each the other, for the same, the Judge being in examination of the businesse, The drunkard sayd, Sir he confesseth hee called me *Jew*, and I deny not but that I did call him drunkard, let them therefore passe one for the other, and so we are even: if not, let him returne me my drunkard, I will returne him his *Jew*, and so the Judge set

them both free , and made them friends. I say then returning to my matter, that wee must take heede of speaking in a strange language, when there is no necessity to doe it.

12. A discrete Gentleman must ( in like manner ) bee sure that his words bee modest , and honest and well sounding, I meane that they be well sounding or delivered in a good tone, and have a good signification, for there are some words, that sound in the meaning of them , and not in the letter of the, as when they say, she recoyled instead of she fell backward, which as to the meaning of it, is better ; and it may more honestly be sayd, his shee friend, then his harlot, and of a dishonest woman such a one is her servant, then to say, he is ruffian to such a yong Queane , and such like or worse words. And when we may expresse things of this nature by one word, it is better to doe it so then with two, as to say, much good may it doe you, and he gained , and enjoyed her. Except he chang it into mirth, which a Country fellow found , who comming for a dispensation sayd to the Justice of the Court, Sir, They have made mee come

come hither to buy a *dispēsa*, or dispensation from the *Sumo Pontife*, meaning the *Pope*, & thenotary asking him *Si avi tēdo acceso o copula* if he had layē with her or had copulation, Hee answered *I Sr. ya hemos tenido eucientios y popula*, and shee is with child, that thanks be to God, they cannot accompt me *pro omnipotente*, meaning an impotent fellow. There befell a witty accident to a Lawyer of this Court, from a Country fellow, who being of his counsell, after hee had discoursed of his case, hee sayd unto him, master Lawyer, I desire with your worships leave, that I may give your wife two blowes on the buttockes, the Lawyer was something troubled with this, untill the labourer proceeded in this manner, saying, indeed I am the bolder to give them, because the Bacon is good, and so the mistake was, that instead of saying *Lunadas de tocino*, gammons of Bacon, hee called them *nalgadas*, which signifyes claps on the buttocks.

13. Of all these things we ought to be admonished of, in our common discourse, and being to handle a larger subject, every one may make use of the



rules and instructions of Rethorick. But in that which we heere call good courtship, we must use modest, gentile, and sweete language, that may have no bitterneffe in them, and so wee should rather say. I doe not well expresse my selfe, then that you cannot understand me. We will try, if it be so as you say, then to say, you are deceived, or it is not true, or you doe not know it. For it is a courtly and pleasing fashion, to excuse another, even in that that thou knowest he is too blame in. We ought also to make our friends error, common to our selves, and to take part of it, upon our selves, and after to reprove him, in a seasonable time, saying, we were out of the way and we never thought to doe this, although the truth be, that the forgetfulness was in the other, and not, in him that took the fault upon him. And if any one promise thee any thing, & cannot accomplish it, or be forgetfull of it, it is not civill to say, you have broke your credit or promise with me, or you have not kept your word, you have not regarded mee. For such words are pricking, and sharp, and imply in them, some suspicion of infamy,

famy, or reproach, and those that use such language, are accompted harsh, and simple, and so men avoid them, and their friendship: like unto them that shun to entangle themselves, with briars and brambles, which two to one, (although it be for things of no weight) are occasioned to bring us to destruction. And so wee must never speake, except first, we have framed in our minds, what to speake, that thy discourse may be well delivered, and be consonant in it selfe. Nor as little oughtest thou, to seeke to bee the speaker, in assemblies, or meetings, nor as little oughtest thou when thou art amongst thy equalls, to be alwayes silent: yet in these two extremes, thou canst lesse erre, in holding thy peace. As they tell of one *Piobano* that was in *Italy*, a very pleasing man, and discrete, that when one gave him many injurious, and opprobrious speeches, he heard them patiently, and sayd nothing to them, and being asked why hee held his peace, and did not answer for himselfe: made answer, that whilst the other was speaking, he was considering, that he never yet repented, for being silent, but for speak-

ing he had often repented him.

14. True it is, that those that speake well, and gracefully, without wronging of others, are blamelesse. Yet for all this, it must be done so modestly, that they give way with patience for others to speake, so that they doe not speake out of their course, to the end that they may have all the talke alone. For there be some that in this error of talking too much, are so passionate, that they place all their delight, and pleasure, in them, that will give them leave to talke.

15. And if by chance there be two talkers, at one meeting, it is a wonder to finde them agree well : for each of them will strive, to be the Cock of the company, where he is. As it fell out to a Cavallero, in this Court, that was a great talker, that being to goe to *Cordova*, the day he was to take his journey, he entertayned a lacquay, to accompany him, who (according to his ability) was as great a talker as his master. And so it fell out that from the time he went out of *Madrid*, till hee came to the place whither he was to make his first dayes journey, for foure leagues they had travelled, the master  
never



never ceased talking, to his new servant asking him questions, and telling him stories, not giving his servant leave to speake one word. For which cause he tooke his leave of him, saying, your worship hath tyred your selfe, and I give you no thanks for it: For your worship is a great talker, and I have the same passion of talking, and if I may not play my play, and take my turne, but must bee forced to goe from hence to *Cordova*, without speaking, I should bee so full that I must burst, and therefore I would goe no further with you, for more then I have agreed with you for.

16. But except thou observe a little these instructions, I advise thee, that when thou art to speake, thou be careful to understand the minde, of those thou discoursest withall, and sute thy talke to the applause of those that heare thee.

17. Be not so confident, to stand, listning, I say hugging and applauding thy selfe, making faces, and mouthes, and antique gestures, alwayes reaching out thy armes, and hands, as if thou wert to act some body. For there are some that all they fancy in their  
braines.

braines, they fashion it out with their hands, playing it upon all their fingers.

18. The voyce must not be hoarse, nor shrill, nor must we be very loud, when we have cause to laugh, or for any other accident, like some, that skreeke like cartes, that want greasing, nor can any speake whilst he makes such a noise. Nor to be so heedlesse of our memories as to begin to speake a word, and then to stand fluttering a good while, ere we can utter it. And hee that is hoarse or hath an ill utterance, should not desire to speake much, but let him correct the fault of his tongue, with silence and attention to others, who may also with care, and study, hide his naturall imperfection. As little pleasing is it, to lift up ones, voyce, as one that calles out for help, nor to speake so softly, that he cannot be heard, and except they heare thee at first, thou must the second time raise thy voyce, and not to be always wedded to one tone. Yet must thou as little speake too shrill, because they did not before heare thee when thou spakest so softly. Thy words must then be well marshalled, according to the use, and custome, and not wound,  
and.

and wreathen, here and there, nor intricate, (as some in gallantry use to doe) as to say my light is dislighted, by your light, which are expressions only fitting for Poets. Except when with consent of all, and for mirth sake, they are discoursing of poetry, and making verses. Then if thou shalt see that those of thine owne profession, and age, doe entertaine, & busy themselves in this, thou oughtest not to bee out of order, or strange: but to say something thou knowest, as it comes to thy turne, and if thou have no faculty in poetry, let it be very little that thou speakest retiring in time like a good fencer. Wherefore to conclude, such exercise is not ordinarily to bee used, as we shall hereafter declare.

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CHAPTER. 14.

*Of those that have no abilities to it, and yet will needs be Poets.*

**B**Ecause we have hitherto treated, of the knowledge how to speake well, and to jest, and of the readinesse which is required therein, and also of those, who without ability of wit,



wit, doe adven ure to discourse, and entertaine company, more to content themselves, then their auditors. I will now treat of boldnesse that some use, in the subject of poetry.

1. For the which I will first give you for a rule, what warinesse a curious gentleman, is to observe in using of this subject: for his breeding, and gentilenes, binde him not to have skill in it, neither let him spend his time in it, if his naturall inclination doe not helpe him much in it. For though there be many rules to be knowne, the principall to be learnt is, for every one to know his owne naturall inclination, and ability to it, for poetry to make it pleasing, must be very good. For if in any thing there be no meane, it is in this. True it is, that few make verses, that are not very confident, and that thinke they are the best, that ever were made, and as the palate, and opinion of the people, is divers, so they may. (always) finde some, that will applaud and hearken unto them, and peradventure some that will preferre them before very good poets, for the novelty, and difference there is betweene them, and those that have  
gone

gone before them. As in like manner, there are some, that are so wedded to antiquity, that no moderne piece of poetry, doth please them, though it be more quick, and elegant, then those old poems, they have in memory, which were made in their yonger times. For there are some that but one paire of shooes can fit (as they say) so that that which they heare first, doth so cloy their pallate, that they have no roome left, for any thing that may follow, although it bee better. Onely they inferre, that the goodnesse of common poetry, is all one, as well of that which was written heretofore, as of that which is now in use. But because my intent is not here to make a book of the art of poetry, I refer my self to many ancient, and modernethings, that have bin exceeding well written of it, and I will only say, that a curious gentleman, must know his proportion in it, and if he have a vaine in it, having seene, and read much, let him not governe himselfe, by his own phansy, but by theirs that endeavour to understand him. And in things that are grave and very serious, except he find them ready, and easy, let him not trouble

trouble himfelfe much to reduce them to harmony. For they, not being very quaint, doe onely please him that makes them, and doe difpleafe thofe that heare them, Eſpecially if they be amorous complaints, or of ſuffering and dying, without knowing how to end. And therefore poetry that is made for mirth, and paſtime, is wont to be well accepted of, and if any ſmall fault be committed therein, it is eaſily winked at, then if it were in grave, and ſad matters, as for example a paſtorall, or thing of pleaſure, that represents ( in its colour ) ſomething acted in a Country village; Accordingly as we have ſcene, many ſonnets, and pleaſing madrigalls, of which I will ſet down one for example, which was made of a Councell held in a Village, that had purchaſed it ſelfe to be a Towne, or Corporation.

*The Hedge, and Mill, in Councell ſet,*

*Proclaym'd by voyce, of common Cryer.*

*Lord Paſquall, Merin, being met,*

*In judgement, with Paul their Grandſire,*

*They quit Apitius, keeping Swine,*

*Lorenzo charge o're Bacon gave,*

*The Butcher's bound, as with a lyre,*



*Of Odes, and Actions, care to have.*

*They give each massy Brosse his charge,*

*Out-rust, Marke-Gill, the Councell foe,*

*That he o'th pillory at large,*

*Might treat of mending, ere they goe.*

*Then in a rage says Gurca Gill,*

*All's Ordred wel, why prate you still?*

All such things of mirth, which good wits have made, for mirth, & pastime, doe take much, without prejudice to his good repute, that in such a rude style doth manifest his great ability, and elegancy, And now and then, a flash of this, doth not take ill, like a good musician, who what Song soever he singeth (though it be ordinary, and composed without art,) can help it, and by his good voyce, and grace in singing, make it shew well. But he that knowes not how to doe it, yet is confident in making of verses, and relying meerly upon his own skill, shall publish his works, to the view of all, shal lay himselfe open to a publique censure. And such as these, when they invite a friend unto their house, they torture him with their meeters and sonnets. And we may all wish, to be delivered, from a worke, or discourse of love,  
made

made in as long and tedious stanzaes: according as his losse or burthē, is great or pressing, so that all you read in two houres is but to play at fast and loose, and though thou desirest it not, yet heare it thou must, because it is the first time that thou sawest him. They say also, that to make verses relish well, we must not look for any meane in them, as we doe in other things so earnestly, but extremes. So that they must either be exceeding good, for to please, or very bad, to cause mirth and laughter.

2. Of those that are good, as well ancient as moderne, the books, and writings of the famous Laureat poets, (to which I refer the discreet Reader) are stuffed full. But for those that are very bad, of base and poore conceipt, there might well be made a Song-booke, of the dull headed poets, which would not be a bad entertaynement, and pastime, for the discrete sort, to tast of, in passing by, as it were, to relish their palates withall.

3. We have, and may see (every day) the humors of most witty men, which because some of them have come to my hands, I will not (to this purpose) omit, to put a little in this sallate, and  
for

for our musicke, it shall suffice to touch a false string, or (to speake more properly,) for this enterlude of mirth, and pastime.

One going to *Toledo*, to enquire about some businesse, an ordinante, presuming much of his poetry, spake to the examiner ( thinking thereby by his conceits to get his good will) in this manner.

4. Your worship may be pleased to understand, that amongst the variety of gifts, the Lord hath bestowed upon men, he hath bin so gracious to me ( although far unworthy ) to endue me with the gift of poetry. So that I finde the conceits of poetry, to spring so fast in mee, that they even treade one another under feete, in thronging to vent themselves, and som divine hymnes I have made, (after the manner of the Church anthemes, ) and thus he began to read the first of them.

*Let us rejoyce, let us rejoyce,  
It is meete we should rejoyce,  
Let us rejoyce, let us rejoyce.*

And many such things he repeated in this strayne, which caused much mirth



mirth, and pleasure, to see in what earnest, and how confidently he spake them. In like manner, another Country fellow in a Christmas night sung in this manner.

*Ay dedesme la mano peccadores e salvaros, he.* And the letter of the words were, *Ay peccadores del cuerpo garrido dedesme le mano y aun in escondido, y salvar vos he.*

6. And other things of this nature, which is not ill pastime, being repeated in company, so they be but few, and naturally spoken.

7. He also, that cannot frame himselfe to poetry, and must speake in prose, ought not only to take heede, of speaking incongruous words, but also, that he spake not, in a lofty way, and in the tone of a preacher. For though there be more mastership, and difficulty, to preach then to discourse: yet that must bee reserved for its proper time, As he that is to passe through the streete, must not daunce, but walke through, as all know. Though it be granted, that there is more skill, in dancing then walking, yet for all this, it would shew ridiculous, for a man to passe skipping, or dancing, for such  
gestures

gestures, are to be reserved, for weddings, and festivalls. And in like manner, must thou forbear, to vary thy voyce too much in thy discourfing.

8. Take heede also that thou avoyd those that are ever talking, as I have already sayd: for there are some, that are so pleased with their owne discourse, that when the matter is at an end, of that which they had to say, yet will they not be silent, but will begin to repeate what they have sayd, or speake other impertinencies. And if any thing be uttered, that they understand, they will take it out of your mouth, like as one Hen doth snatch away the meate that another Hen carryeth in her beake.

9. And surely, they cannot choose but displease them from whom they (in this manner) doe take their words. And nothing so soone moves a man to anger, as when before he is aware, his minde and pleasure is crossed, bee it never so little. As if a man have but lifted up his hand, to throw a stone, and at the instant, one behind him should hold his hand.

10. All these things must be avoyded: but in discourfing, we ought rather

ther to yield to anothers desire, then to hinder it. And therefore if any bee relating, any story, or accident, it is not good to interrupt him, or to tell him, thou knowest it already: nor as he is in the midst of his story, to mix any trifles, or jests of thine own, with this discourse, nor (to seeme) to tax his judgement, by upbrayding speeches, or actions, as wagging the head or squinting, with thine eyes (as many doe) saying 'thou canst not endure, such harsh discourse. Nor in like manner ) to rend as it were a mans words, from his mouth, being an ill custome, and is no lesse distastfull, then for a man to be stopped by another as he is running a race. Nor when another is discoursing, ought we to behave our selves, in such sort, that others that heare them, be moved to leave them, and to listen to some new discourse & gaine that attention to themselves, which was before lent to another. For it is not seemly, to dismiss one, whom thou didst not invite, but to leave him to the rest, to give him attention.

11. In like manner, thou must be attentive to him that discourses, and therefore, it is not fitting at every turne



to say, how was this, I pray, as many use to doe. Which is as little pleasing, to the speaker, as to tread upon a mans gowne, as he is walking.

12. So that all this, and generally all things, that may stop, or hinder a man, to proceede in the discourse he hath begun, ought to be avoided of us. And if any be slow in his discourse, thou must not be so cholerick, to prevent him, nor to tell him words to expresse himselfe, although thou be rich, and abound in language, and the other be not so, for many take this ill: and especially those that think they know how to speak well. For they are perswaded, you understand their ability, and that you labour to help them, in their own art. Even as a rich merchant taketh it for an affront, for another to offer him mony, as if he needed it, and were poore and beggarly. And you must know, that every one thinkes, he knowes how to speake, though modesty forbid him to say so.

13. And I cannot tell you the reason whence it comes (yet so it is) that those that know least, are the most talkative. So that every one should beware of much talking, especially if he  
know

know little : for it is a rare thing, for a man to talke much, and not to commit many errors, for he that talkes, seemes (in a sort) to exercise some sovereignty over his auditours, as a master doth over his schollars, and it is not fitting, for a man to assume more, then his share of this superiority.

14. As much talking is troublesome, so also is much silence. For, for a man alwayes to be silent, where others are discoursing, shewes they desire not to interest themselves (as it were) in paying of the shot, or discourse. And in this case, to speake, is to open the dore, to entertaine his friendship, that heares thee and on the contrary, to be silent, is to shew, that thou desirest to be unknown, and concealed. And so, in this matter of discoursing, and of the extremes thereof, I conclude; desiring thee to make use of it as a modell and rule of policy to live in good esteeme, As I found it storied in an ancient cronicle, in this manner. There was in the Province of *Morea*, a famous Carver, called for his great skill, master *Clarissimo*. He being now very old, made a treatise, wherein he expressed all the rules, and secrets of his art (as being

a man very skilfull ) setting down, how to take the dimensions of the lymbes of a mans body, that they might beare a just proportion, and good correspondency, one with the other : and this booke hee called a rule, or direction, by which booke, according to his directions, therein conteyned, all the figures, of mens bodies, which should (from thenceforth ) be made, ( by other masters ) should bee proportioned : and the more plainely to demonstrate his skill, hee made a statue of fine marble, so excellent, and well wrought, that it might ( well ) bee called, the example of his Booke, and receive the like name of *Regla*, or rule, with it, which ( together ) with his Booke, remained for a perfect patterne, to all the master Gravers, that should succcede him. Now then if perchance it may bee my good hap, that this little booke may come to bee a rule and patterne for a yong man, to imitate, who desires to bee pleasing, and well reputed of, for his behaviour : it will then serve in the place of the Carvers treatise or rule he first



made. But for the second rule, or statue of Marble, which is to put the first rules in practise, I cannot (like that great master) leave you a visible example. For it is true, that for the ordering of the manners, and customes of people, it is not enough, to know the art, and to have a rule, how to carry ones selfe: it is required also, to put them in practise, use, and custome. Which cannot bee learnt in a little time, but requires many yeares, and by little, and little, & in those things, that a man hath wholly spent his time in, hee can instruct another, the way, that hee erred in himselfe. And so those, who have stumbled, and fallen, doe far better remember, the deceitfull, and doubtfull paths, then those that never had experience of them.

16. And if in my tender age, when the disposition is more tender, and flexible) I had had one to admonish me, of these things, perchance I should have bin as considerate as I now desire to make thee to bee. And you may understand, that though the force of a good nature,  
is

is much, yet for all this, it may be altered, and made worſe by ill cuſtome. And ſo it is convenient, that againſt this cuſtome, wee oppoſe good rules, and examples, before it grow too ſtrong, and obſtinate:

*Al en hornar ſe haſen los panes tuer-  
tos.* The loaves became miſhapen in the Oven.

17. This the greater ſort doe not obſerve, but follow their owne minde, and pleaſure, and going whither it invites them, obeying their naturall inclination, as if reaſon were an unnaturall thing unto man. But this reaſon is a powerfull Lady, and miſtris, to alter the ill cuſtomes, and to helpe, and liſt up nature, when ſhee at any time doth ſtumble or fal. And as we, (for the moſt part) doe not give eare unto her, ſo wee may (for the moſt part) bee fitly ſayd, to reſemble thoſe living creatures (whom God hath not given reaſon unto) ſuch as are brute Beaſts, in whom ſome- time wee may notwithstanding obſerve ſome worke of reaſon, but not of their owne, but ſomething which wee have taught them, with our rea-  
K 2 ſon.

son. As wee may observe in horses, who naturally are wilde, and fierce, and yet , every master of them makes them gentle, and well conditioned, ( more or lesse ) according to his skill , or experience , for wee see many of them having an uncomly trot , are taught by man, to goe a smooth, and easy amble, and to stand quietly, to runne, to prance and bound, and all this they learne, and are therein subject, to our will, and reason.

18. If then, the horse, the dog, and the birds , and many other Creatures , ( though much fiercer then these ) doe submit themselves to the reason of another, and doe obey it, and profit so farre thereby, ( A thing which by nature they know not, but were utterly repugnant thereto ) that they become so ready , and usefull, not by nature, but meerly by custome : how much more ought man , to believe, that hee shall much advantage himselfe, by the rules, and documents, that are drawne from our owne reason, if wee will give care unto them. But sensuall men love present delight,  
and



and avoyde that , which troubles them , and detaynes them from it. They doe not therefore reject reason , because they thinke it bitter , the truth being , that they esteeme it in the first place ; nor is the hurtfull pleasure , ( oftentimes ) but even that which is good , noysome and offensive to the depraved , and subdued palate ; for while wee live , according to sense , we are like a sicke man , to whom all foode , though it bee sweete , and pleasant , relishes ill , and seemes naught : and hee finds fault with every one , that giveth it unto him , though the fault be not in the Meate , but the bitternesse hee feeles is in his owne tongue ; so that hee tastes not the goodnesse , and sweetnesse of the Meate. So reason , which of it selfe is sweete , seemes bitter unto us , more by our distemper , then that ( in it selfe ) it is so indeed , and being tender , and delicate , we esteeme it not , but doe dissemble , and cloake our owne errors and weaknesse , objecting , that there are no spurres , no bridle , sufficient , to governe our naturall inclinations :

And surely , if wee should meete with Oxen , or other unreasonable creatures , they could not affoord us a worse sentence , nor more sencelesse then this. Wee then at ripe yeares, yea in old age it selfe would continue to be like yong men, were it not, that reason ( that encreaseth in us with our yeares ) doth turne us from beastes , unto men. And thereby it prevaileth above our senses, and appetite ; and so is it our owne fault , and our owne neglect, and not our nature , that makes us culpable in this kinde.

14. Except wee can blame her, by way of mirth, as a witty *Italian* once did, upon the stage, before a great auditory , after this manner, Dame nature erred , in placing a mans legges the wrong way , upon his body : for the Calves, and the heeles , which should have bin set foremost, were set behind ; by reason whereof, as a man walkes, hee doth often breake his shins, and hurt his Toes , ( which is a great paine to him ) which hee could not have done , if the Calfe of the Legge had stood formost,  
but

but especially, in going up a paire of theyrs, our feete standing that way, doe often make us stumble, and fall. A man ought also to have had a doore made in his belly, to open and shut, that when hee should bee costive, or bound in his belly, hee might open it, and unstop the passage, and wash his Guts, and then there would bee no neede, to set such battering glister cannons against the postern, nor to make use of so many medicinall Bullets, as are used to force the passage open.

20. And it might ( likewise ) serve, that gallants might not cosen their mistresses, but, that when they professe to them, in this manner, my faire mistresse, I here within mee doe carry engraven in my heart, your curious portraiture, shee might ( then ) presently open the doore, and goe in, and see, whether hee spake true or no, and then they durst not be so bould, to lie so incredibly, as they now usually doe, unto their mistresses.

21. But leaving these fooleries, and returning to our purpose, I  
K 4. say,



say, it is false, and perverse to maintaine there is no bridle can restraine nature, nor master that can tutor her. For we have seene (formerly) that there are two things that can order her; the first is custome, and the other is reason; and that custome must not thwart, that which is in use amongst us. For this use or custome is the sonne and heyre of our times.

22. Therefore wee ought, from our very youth, to beginne to learne to bee of a good disposition, first, because then a man hath most time to learne, and to shew it; And secondly, because that age (being tender, pure, and incorrupt,) doth easily receive any colour: and in like manner, the things a man learneth in his youth, are seldome forgotten: but sticke by us as long as wee live.

23. But besides this, we are to consider, that men are passionate, upon beauty, handsomnesse, and good proportion, and on the contrary they are enemies to foulnesse, and things extremly ugly. And this  
is

is one especiall priviledge, which irrationall Creatures are not partakers of. For they cannot distinguish betweene beauty, and deformity. And therefore, as a thing which is not common, with the beasts, but onely proper to us; wee ought to value it, and esteeme it, much in it selfe; and much more, those that are endowed with better understanding, as being thole, that are more capable to understand it: And though wee cannot precisely describe, what beauty properly is, nor in what it punctually consists, yet for all that, (that thou mayst know something of her,) I desire you to know; that where you finde a decent proportion of the parts, having relation to themselves, in particular, and to the whole in generall, this is beauty; and that thing, where this comly, and good proportion is found, is a perfect and beautifull thing. Which is the greatest beauty, that can bee imagined, as I have bin taught, by a very learned man; even so as thou mayest behold in the faces of brave, and gallant La-

dies. For the forme of each of whose faces it seemes each part of them hath bin made by the patterne of some one excellent face, on purpose to make them exquisite, which seemes not so in ill favoured faces, but the contrary, namely to bee many ugly parts, taken from severall ugly faces, to make them the more deformed. For put case, that an ill favoured Lady have great, and goggle eyes, a small and thin Nose, hollow Cheekes, a pouch mouth, a long chin, an ill complexion; you would thinke, that this face, was not made by one face, but taken out of many, and made of severall pieces, which you cannot thinke of a well featured face, as I have already told you.

24. It may be, that famous Painter that made all the beautifull Virgins of *Calabria*, come naked before him, did nothing else, but view the good proportions, that many of them had taken from one excellent creature, (some of them having one part excellent, others another) and made them (every of them) restore



store that which they had thus robbed her of, whom hee was to draw. For that the beauty of *Venus* was to bee such, as a Creature made up, of such severall, rare, and exquisite parts, would be.

25. I would not have you thinke, that this is to be understood onely, of the beauty of good faces, and comely proportion, of the body: But it falls out in speaking, and in action, neither more nor lesse then, as if thou shouldest finde a noble, and brave Lady, very handsome, washing of cloathes, at a brooke, in the open streete, though for any thing else, shee offends thee not: yet even this, thou seest her doing, will make thee loath her, because she shewes not her selfe, one and the same shee appeared, but divers, and her originall, condition and estate, is such, as belong to a neate and noble Dame, But her workes, belong to a vile, and poore conditioned woman. And though there come from her, no ill sent, or savour, nor any ill noise, nor hath she an ill complexion, nor doth any way offend any of thy senses,

fences : yet will this unsutable action , base comportment , and vile worke ( so unsutable to her condition ) bee very unpleasing to thee.

26. Thou must therefore , take heede of all things that are unsutable to thee , as of such like disagreeing manners , and behaviour : But with greater care , and circumspection , that thou give no example of scandall , to any by thy actions : but especially take heede of such things as I have tould you of : for it is more hard , to know when one erreth in such things , then in other : for it is true , that the sence is more active then the understanding. Yet neverthelesse , it falls out , ( many times ) that that very thing , that distasts the sences , doth also displease the understanding : but this is not by the same occasion , but by divers , as I sayd before , when I shewed you , that a wise man must cloath himselfe , according to the fashion of other men , and not according to his owne humour ; that hee may not shew , that hee de-  
fires

fires to reprove, and amend others: which ( to most men ) is a hatefull thing, to those who desire to bee commended. It doth inlike manner, offend the judgment, of understanding men, and therefore a man ought not onely to bee contented, to doe things, that are good, but hee must endeavour, to doe them bravely, and comly. And this bravery or gallantry, is nothing else, but a lustre, that proceeds from the conveniency, and conformity of those things, that, are well composed, without which comlineffe, even a good thing, is not faire, nor is the beauty thereof acceptable.

27. And even as meate, though it bee good, and wholesome, if it have no relish, will not please the palate: so is it somtimes in the manners of men, which though in themselves they bee not hurtfull, nor dangerous, yet are they (neverthelesse) simple, and bitter: except grace, and bravery, be added to them, or that which wee here call pleasantnesse. For which reason, every one must needs displease



please, by committing of faults, and errors, because he doth things that agree not together, and so settled, & reserved dispositions, doe take dislike at their disagreement, or unsuitableness. So that hee that would be pleasing to the people, in his carriage, must fly all vices; but those especially, which are most brutish, or Beastly: as are luxury, covetousnesse, cruelty, and the like, some of which are base, as namely to bee a glutton, or a drunkard, both of which (for the evill property of them) are rejected and abhorred, of most men, as being things dishonourable. But because wee are not, (heere) to treat of the nature of vices, or vertues, but onely of pleasing, and displeasing manners, and neglects, into which people doe fall, as was that of count *Ricardo*, and others, of whom I have spoken, I will not dwell upon them. It is onely my intent to speake of that, which civill and well fashioned people must observe, which is, to bee carefull to keepe this beauty, and good proportion, of the things I have told them of. Which wee  
must

must make use of, in our wordes, and works, in going, standing still, in sitting, and carrying our selves, in our cloathing, in our speech, and in houlding our peace, and in our sleeping, and (generally) in what ever wee say, or doe. And this I finde to bee the reason, why a man must not cloath himselfe like a woman, because his person must not bee of one kinde, and his habit of another: as some doe, that crisp their hayre, with hot irons, and lick their faces over, with a painting wash.

28. Nor should a man bee either beastly, or else perfumed, for one is proper for a boore, and the other for an effeminate body; but it is best, for a Gentleman, to smell of nothing, either good, or ill: this being indeede the best kinde of neatnesse.

29. Sometimes hee may use this curiosity, by meanes of some rich perfumed gloves, which hee weares, in a carelesse way. But that which doth please him best, that reckons himselfe for a Gallant, is to have his Linen sprinkled, with

with sweete waters, and to have his black Cloake or Gowne, very fine, and cleane brushed. Which things hee that may, yet will not have them, offends the sight of his friend, for slovenlinesse is a vice, and neatnesse a vertue, as was well sayd, by a grave Arch-Bishop of *Grana-do*, to his Chaplaine, who thinking to get the Bishops favour, and so bee the sooner preferred by him, distinguisht himselfe, from the other Chaplaines, by his beastly and slovenly going, as with his necke bare, without any appearance of a Shirt, and his head hanging in his bosome. The wise Arch-Bishop, finding his hypocrisy, sayd unto him, Father, this is not holinesse, but nastinesse; goe neate, and cleanelly, or else you get nothing of mee. It would consequently have pleased this prelate, as ill, to see in his servants such extreame curiosity and nicenesse and tricking, that many use, straightning their Neckes so with their Collers, that if they bee to turne their Heades, on one side, they cannot doe it, but they are forced,



forced, to turne their whole bodies, and by their trimmings, and embroideries, their cloathes cannot bee distinguished, from the cloathes, which the gallant Ladies weare. And so, all disproportion doth ill become: As on the contrary, it beseemes not a pleasing Courtier, to goe poorely, or slovenly or carelessly, attyred: never taking care, to button his Doublet, or to bee trimmed, or to goe in thrid-bare or torne Garments. To this purpose it is storyed of a Lords yonger sonne, Unto whom his Parents never gave any cloathes, but such as his elder brother had left off, that both of them falling sicke, and Chickens being provided for them to eat, at the meale time the tenderest Chicken was made choyce of for his elder brother: the yonger brother seeing it, spake thus to his Parents, How comes it to passe, that I must have the tough Chicken, and the tender cloathes? And for this speech, hee was so esteemed, and got the favour of his Parents so much, that ever after that, they gave him as good cloathes

cloathes as his elder Brother.

30. The cloathes as wee have sayd , must bee according to the fashion that others of thy age doe weare their garments in, and in the company of the grave Nobility, plumes, and spriggs, ( such as Souldiers weare in the Warres ) are not seemely, to bee worne , nor Embroideries , and laced Garments; much lesse armes , or buffe Coates, which onely in the Warre , doe shew well. For the curious Cava-leeres, and Souldiers, that are courtly ; when they are in the Cities , or Court, they lay aside their bravery and they bee such Souldiers ( for the most part ) that never were out of the Land , or in the Warres , that doe use to flant it, in this manner. And in Cities , and among quiet people, those that goe armed, ( usually ) and with plumes in their Hats , are not pleasing , for they are like Nettles , or stinking weeds, in a Garden of sweete Herbes , and Flowers. And so are ill accepted of , by the Citizens , being distinguished from them , in their habits.

31. An honourable person must not runne through the street , nor make much hast, like him that goes of an errand , which is fitter for Lackayes , and footmen, then for people of worth to doe : and besides this , they make themselves sweete , and put themselves out of breath , to no purpose , there being no necessity for them to doe it.

32. Yet ought not one to goe so softly, and slowly, as Women, nor so soberly , as a Bride ; nor when hee walketh in hast, to goe wreathing his body, or looke smilingly upon every body, like little girles.

33. Nor to lift up both his hands, clutched together, or to thrust out his Armes, which is , as if a man, were going to sowe Corne with them.

34. Some in their going lift up their feete like Horses , that start : and doe lash out their Legges as farre as if they drew them out of the midst of a Chest , or some deepe Vessell : some drawle their Feete so , upon the ground, that a Cart makes but a little more noise,  
then



then they doe : and some there bee, that cast one Foote out from them, illfavouredly, and others that rubbe one Legge against another, or goe shaking and in a dancing fashion; all which things, are unseemly, and displeasing. For if (by chance) thy Horse goes with his mouth open, or shew his tongue, though it take not from his goodnesse, yet for all this hee is the lesse worth, for this ill favored quality : if then bravery, and neatnesse, bee esteemed so much, in unreasonable creatures, and even in things without sense, as for example, two houses built in one place, and with one charge, if one of them bee more comly and more pleasant then the other, it is therefore accompted more worth : how much more then this beauty, and neatnesse is valued, by men, it is easy from hence to be understood.

35. It is not good, when thou art at the Table, to scratch thy selfe; and a man must at that time, forbear to spit; and if hee bee forced to doe it, it is seemely, for him to doe it, very concealedly.

I have heard one say, hee hath seene a people, that doe never spit, therefore we may well forbear it for a little space.

36. Wee ought also, to beware of taking our Meate so greedily, that by that meanes, there be caused belching or any other unpleasing act, like as those doe, who make so much haile, that they are forced, to fetch their breath strongly, and to puffle, and blow, with trouble to all the company.

37. Nor must wee wipe our Teeth with our Napkin, or with our Finger, nor wash our mouth, and so spit out the washing thereof, that all may see thee.

38. Nor after we are risen from the Table, to stand with a pick-tooth, in our mouth, or any other instrument wee use to make them cleane withall: like a Bird, that is carrying strawes, or stickes to her nest; nor to stick them in our eares, like a Barber.

39. And hee that hath a elenser for his Teeth, hanging about his necke, let him not draw it out; for besides that it is strange, to see a Gentle-

Gentleman , draw out of his bo-  
some, an instrument, belonging to  
a Tooth-drawer , it argues him,  
(also) to have much thought of his  
belly. And according as hee weares  
this, hee may as well also weare a  
Spoon about his neck.

40. Wee ought not, to leane with  
our Elboes , or Armes , upon the  
Table : nor to stuffe our mouthes,  
with Meate , so full , that our  
Cheekes , may bee swollen ( there-  
by ) like a Bag-pipers, nor to shew  
any action , by which wee may  
make it appeare, to another , that  
the Meate pleaseeth us very much,  
or the Wine, which is the fashion  
of vintners, and of pratling Drun-  
kards : nor to call to them, that  
are at the Table , in this manner;  
you eat nothing to day , or heere  
is nothing you can eat , I pray  
eat of this. Which (mee thinkes)  
is not fitting, though hee thou hast  
invited , bee one of thy kindred,  
or very familiar friend : for though  
thereby , it seemes thou hast a care  
of him , yet many times , it is an  
occasion , that thy Guest cannot  
use his owne liberty , in his dyet,  
and



and so may get hurt thereby. And therefore I hold it not fitting, to offer another any thing, that thou hast upon thy Trencher, except thou bee a farre better man, then hee : so that, hee that receives it, may take it, for an honour done unto him. For amongst equalls, hee that thus offers it, seemes to make himselfe better then him, to whom hee offers it ; and it may offend him, that the other should thus (seeme to)undervalue him. Yet notwithstanding this, thou must not refuse, or returne, that which hee presents thee withall, that thou mayst not seeme, to take it ill, or to finde fault with him.

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## CHAPTER, 15.

*Of Compotations or Drinkings.*

**A**N invitation to drinking by a strange word, wee call *Brindis*, which is to Drinke a health to one ; of it selfe , it is an ill , and clownish fashion ; and though some ( in our Country , ) doe use it, and entertaine it, yet wee ought to avoyd it ; and if any invite thee to it, thou mayst refuse his invitation, and acknowledge thy weaknesse, giving him thanks, and accepting friendly the Wine, without Drinking it.

These Drinkings, or Healthes ( for so wee may interpret them ) are sayd to have bin much used ( of old ) in some parts of *Greece* , where I have herd say, there have bin some , that were very famous for this manner of Drinking : it is sayd of a famous man , of that time, called *Socrates* , that hee sat up bouldly , a whole Night , to  
Drinke

Drinke with a famous Drinker, called *Aristophanes* : and the next morning, hee drew a curious Geometricall figure, without missing a hayre, in its true proportion, whence you may gather, the Wine had not stirred him : and the reason was, because hee had so much used to adventure himselfe, in this bould way of Drinking. And though many shew their strength, in drinking much, and use to drinke for wagers, that they will not bee made drunke, yet wee ought to accompt of their victories, if they win but as of an infectious vice, and a brutish sin.

3. Shew not thy selfe troubled, at any thing thou canst not helpe, and if thou repentest of any thing thou hast done, let no body know it, That none may discover thy weakenesse; Yet by way of mirth, I will tell you a Jest that befell a Gallant, and it was not an ill one, of whom it is sayd, That being desired ( by a Lady, ) to come to a tilting in blew cloathing, hee promised to doe it, but because hee had no mony, nor other  
L thing



thing to provide himselfe this livery withall, hee fould a *More* that hee highly esteemed, and having worn his blew cloathes, and being afterwards sorry for the error, he had committed, His *More* broke this jest upon him, of blacke comes blew.

None ought to put off his Cloathes before another, especially his shoes: for it may fall out, that the partes of thy body, which should bee hid, may bee discovered, to thy shame, and his, that sees it. Nor must thou combe thy Head, or wash thy Hands, before people of worth, but thou must doe them in private, in thy lodging, and not in publike, excepting that washing of the Handes, may bee done before any Body, when thou art to sit downe, to thy Meate, for in that case, though one bee cleane already, yet ought every one then to wash, that he that eateth with him, may have assurance of his cleanelinesse, nor must thou come before company, with the Cap thou wearest a nights, or with thy night geere on, or come  
out,

out, tying or untying it, nor to speake to any thou seest in thy House, in the manner as many usually doe. O sir, pray stay there a little; nor is it a good fashion at night to dresse thy selfe, or to binde up thy Head, as I have seene some doe, with as great curiosity, as if they were Women: except there bee some extraordinary necessity for it.

4. A new married Gentleman, used this curiosity, who being a smooth faced youth, without a Beard, being with his Wife, in his Chamber, a messenger came in thither, to looke for him, that had a message to deliver to him: and being there, and seeing them both so trimmed up, and one as well as the other, without a Beard, hee asked, which of their Worships was the Gentleman to whom hee was sent to, that hee might not bee mistaken in his message? then the Husband put off his Nightgeere, and resolved, no more to put it on, till hee should have a Beard.

5. There bee some, that hold

it for great ingenuity , often , to wreath their mouthes into divers fashions , to rowle and glance with their eyes , to swell their Cheekes , like Bagpipes , to stand puffing , and blowing , and making of variety of Faces : and some others there bee that are so discomposed when they doe some certaine things , that they put out their tongues , almost a hand-breadth , as they are in doing it : these should altogether avoyde the doing of such things : as it is storyed of the goddess *Pallas* , who was sometimes delighted in playing on the Cornet , till it happened , that ( one day ) playing thereon , for her pleasure , by a Fountaine side , shee beheld her selfe in the water , and beholding those new & strange faces , which shee must necessarily make , while shee played , was ashamed of her selfe , and presently broke the Cornet , in pieces. And indeede , it was well done of her , it not being an instrument , fitting for Ladies , nor yet for men , except for those that make it their profession. And that which shewes  
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ill in the Face does as bad in the rest of the Members, and therefore it becomes not a man, to shew his Teeth, except hee laugh, nor much to scratch the Beard, or to rubbe one Hand against another, nor to sigh much, or to seeme much discontented, and to complaine of his misfortune as many doe, more out of a custome they have gotten, then for any just occasion they have to doe it. Or to stand stretching, or rowling up himselfe: nor to cry out, woe, woe unto mee, as I have seene some to doe. Nor is it good to make a noyse with the mouth, in token, that wee wonder at, or dislike any thing: or to counterfeit a foule matter, for things counterfeit are not very farre differing from truth. One ought not to laugh sleepily making ugly Faces, or to laugh more for custome then necessity. Nor must thou bee much taken with thine owne speech, or gestures, which is to commend thy selfe, for laughter belongs to him that is a hearer, and not a speaker. Thou must then take care

of the cariage of thy body, especially when thou speakest, for it falls out, that some are so besotted upon their owne discourse, that they regard nothing else. And some there are, that wag their Heades, or turne their eyes or shrink up their eye browes, to the middle of their foreheads, or else let them (skowlingly) hang downe over their eyes. And some there are, that make wry mouthes, others that spit, and even sprinkle their Faces, with whom they discourse; you may finde others, that use such action, and quick motion with their Hands, as they talke that you would thinke, they were driving Flyes away, all which customes, are very offensive. And as *Pindar* saith, every thing that is done sweetly and reliseth well, is performed in a free, and conformable way. What then may I say of him, that goes into company, with a Pen in his Eare, or a ruler in his Mouth, or of him, that layes one legge upon the Table, or that spits betweene his Fingers? and of innumerable other sottish tricks, which men may by observation finde to bee used?

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concerning which I heere intend not to enlarge my selfe, because I know there be many, will say, I have sayd farre too much. And so I conclude, giving thee to understand, that thou must not thinke that of these little things one can make but a small fault, but that by many little ones, a great one may at last bee committed. And that the lesse they are, the more care thou hadst neede to take to leave them, because they are so hardly discerned, nor doth he that doth them consider, that like as small *Unthrifty* expences, which by their continuance doe consume our estates before we are aware of them; Even so doe these little faults, by their great number, spoile our good behaviour. Therefore they being of so great moment, wee ought not to make sport of them.

**FINIS.**





*Imprimatur*  
Tho. Wykes.



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